

ADVENT HARBINGER

AND BIBLE ADVOCATE.

JOSEPH HARRIS.

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

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Original Poetry.

CHRIST WILL NOT TARRY LONG.

BY FREDERICK WRIGHT.

I.
Loud o'er the land, asleep in death,
Awake the midnight cry:
Give the shrill trumpet louder breath—
The Bridegroom draweth nigh!
Ho! for the Battle of the Lord,
Ye mighty and ye strong!
Unsheath the Spirit's mighty sword—
Christ will not tarry long!

II.
He comes! He comes on clouds of fire;
The multitude before him
Proclaims the dread Jehovah's ire—
Immanuel at the door!
Ho! for the Battle of the Lord,
Ye mighty and ye strong!
Unfold the Spirit's mighty word—
Christ will not tarry long!

III.
Awake! awake! ye slumberers, wake!
Destruction smites the land;
And doth not every hour bespeak
The Mighty One at hand?
Ho! for the Battle of the Lord,
Ye mighty and ye strong!
Send forth the life-inspiring word—
Christ will not tarry long!

IV.
Arise! ye trembling souls of fear,
Shake off each slavish doubt;
Hark! chief among the "signs" appear
The scoffers' railing shout!
Ho! for the Battle of the Lord,
Ye mighty and ye strong!
Proclaim aloud the saving word—
Christ will not tarry long!

V.
O for the thunder's pealing tone,
To raise the Midnight Cry,
And send it wide, from zone to zone,
The Nobleman is nigh!
Ho! for the Battle of the Lord,
Ye mighty and ye strong!
Shout, every tongue, the thrilling word—
Christ will not tarry long!

Spencerwille, C. W.

Communications.

(Original.)

The Kingdom of God.—No. 5.

BY N. M. CATTLEE.

"When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?"—Acts i. 6.

We can now see that scope is given for God to raise unto Israel both a King and Saviour. We will leave him in the grave while we notice the Scriptures that predict and secure his resurrection, that we may the better understand the object for which he was "raised from the dead."

Ps. xvi. 8-11: "Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope: for thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life." The apostle's application of this passage in the 2d chapter of Acts, shows that it was a prediction of Christ's resurrection. Again, Ps. cxxxii. 11: "The Lord hath sworn in truth unto David, he will not turn from it: Of the fruit of thy body will I set upon thy throne." This oath secures the resurrection of Jesus; for, if he is not raised, the throne will remain vacant—he having died with the sole right to the throne. One more passage—Isa. lv. 3, 4: "And I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader, and commander to the people." This also has reference to the resurrection of Christ, as we shall see, by Paul's application of the passage.

Let us now turn to the record of the New Testament. The closing history of the evangelists records the facts connected with the resurrection of Christ. As these are familiar to all, we need not notice the application of these facts as set forth in Peter's discourse on the day of Pentecost.

We will commence at the 22d verse of the 2d chapter of Acts, and give a synopsis of Peter's discourse as we understand him.

1. He states the notariety of the character they had crucified—22d verse.

2. Although, according to God's counsel, that he should be delivered and slain, yet they had by wicked hands crucified him—23d verse.

3. God had raised him up; (because) it was not possible that he should remain dead—24th verse.

4. The reason why; because David had predicted his resurrection from the dead—25, 28 verses.

5. The object for which Christ was raised from the dead; i. e. to sit on David's throne—and David knowing it, prophesied of his resurrection—30, 31 verses.

6. That he was exalted to the right hand of God; therefore had shed forth the promise of the spirit—33d verse.

7. That although he was to sit and rule on David's throne, yet not immediately; for David had contemplated by the prophecy that he was to sit at the right hand of God in heaven, until his foes should be made his footstool; and that the prophecy of the 110th Psalm, relative to the sitting at the right hand of God, must relate to Christ, or David's Lord, and not to David himself—for he had not gone to heaven (as the popular theory supposes), but was dead and buried—34th and 35th verses.

8. He concludes by assuring them that God had made Jesus both Lord and Christ: Lord, to wait in expectation of David's throne, when restored; and Christ, the anointed, or Saviour, to give repentance and forgiveness of sins.—Heb. x. 12, 13; Acts v. 31.

The reader will please read the whole discourse, and compare it carefully with the points we name, and then judge whether we are correct in our exposition.

We now come to notice a passage in Paul's discourse at Antioch, which bears directly upon the object of Christ's resurrection. (Acts xiii. 32-35.) Having stated the fact, he says: "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us, their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption."

Here the apostle directly maintains the point, that Christ was raised incorruptible from the dead, in order that he might have conferred on him the sure mercies of David. The sure mercies of David must be the things named in the "everlasting covenant" with David, "ordered in all things and sure;" and no one, but an incorruptible, deathless being, made like unto the Son of God, could have conferred on him, the honors of David's throne, or sure mercies of David, according to the terms of the covenant; for "his throne was to endure as the days of heaven." This is spoken of the promised "seed;" "and upon himself shall his crown flourish." He is to be King for ever—no successor. And "upon the throne of David and upon his kingdom, to order and establish it with judgment and with justice, from henceforth and for ever."

To administer in such a government, the King must of necessity be immortal; and for this cause Jesus both died, and revived, and rose again; as he said, "I am he that liveth and was dead, and behold I am alive for evermore."

Having shown that Jesus Christ was the King of Israel, designated by the prophets, and that, by his genealogy, he was legal King—that by the circumstance of his birth, death, and resurrection, he had vested in him all right and title to the throne and kingdom of David—and that he retains this right while at the right hand of God, until his foes be made his footstool, we are prepared to refer to the text, at the commencement of this article, in conclusion of the first part of

our subject: "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" This meeting was the last, that the disciples had with their Lord, personally, after he rose from the dead; for, while in this interview, he was taken up into heaven. They had companied with him all the time, beginning from the baptism of John until the same day he was taken up. They had heard his promises and instructions relative to the blessings of his kingdom.—They had heard him speak of sitting down with Abraham, Isaac and Jacob, and the prophets in the kingdom—had heard him speak of the privilege of sitting on his right hand and his left in his kingdom—had heard his promise of eating and drinking at his table in his kingdom, and sitting on twelve thrones, judging the twelve tribes of Israel; and, finally, they heard him during the forty days after he rose from the dead, "speaking of the things pertaining to the kingdom of God." Hence, they might well have "trusted that it had been he which should have redeemed Israel." And knowing that the kingdom had been in a state of subversion from the days of Zedekiah, it was natural that they should ask,—"Lord, wilt thou at this time restore again the kingdom to Israel?" His answer is just calculated to settle their confidence in him as the promised "restorer," and settle them in the hope that the kingdom would be restored at some future time. But he gives them to understand, in the mean time, that it was not for their advantage to know "the times or seasons." Their special work was to be witnesses to him, not only in Jerusalem, Judea and Samaria, but "unto the uttermost part of the earth."

This language is in precise harmony with the facts before shown: that although he was to take the throne, and restore the kingdom to Israel, yet not immediately, for the "times of the Gentiles must be fulfilled," and space given, that repentance and forgiveness of sins should be preached in his name, among all nations, beginning at Jerusalem.—Luke xxi. 24 and xxiv. 47.

(Original.)

"THERE REMAINETH A REST."

"There remaineth a rest for the people of God,"
Who here have obeyed Him, and followed the road
That leads to the mansions prepared for the just—
That home for the saints who in Christ put their trust.

To the poor, weary laborer, how sweet is repose
From his toils and his labors, as at the day's close,
His lowly couch seeking, sweet slumber restores
New vigor and strength for life's conflicts and cares.

"There remaineth a rest,"—and never again
Shalt thou, weary pilgrim, know sorrow or pain:
When the night of his sufferings and toils shall be o'er,
He'll awake in His likeness, to shine evermore.

The traveler is seeking the well beloved place,
His home, all his loved ones to see and embrace;
How joyful, though brief, is the season, he spends
In his own quiet home, with his heart's chosen friends.

Again he must leave them, again must depart,—
Tho' to part is most painful and sad to the heart;
Here best friends must part, but on that peaceful shore,
All the faithful will meet, to be parted no more.

Their journey is over, their garments washed clean,
Their weary limbs hushed in life's soft, healing stream;
They have eaten the fruit of life's beautiful tree—
Immortal and glorious, their Savior they see.

The six days of labor are now almost past;
The long-promised Sabbath, the season of rest,
Will "quickly" begin, and the saints under ground,
With shouting will rise at the last trumpet's sound.

Hail! bright, happy morning! O Jesus, soon come,
And take thy poor, weary ones, to their fair home;
Establish thy quiet, thy peaceable reign:
Restore to us Eden, lost Eden, again.

Let all men avoid rash speaking. They that speak
without care, often remember their own words afterwards
with sorrow; those that expect peace and safety,
are to restrain their tongues with a bridle.

A contented mind is more worth than all the treasure
of both the Indies; and he that is master of himself
in an innocent and homely retreat, enjoys all
the wealth of the universe.

OUR LORD'S EVERLASTING KINGDOM.



Exposition of Nebuchadnezzar's Dream.

There are those who, when they come to hear anything on the appearing of Christ and the end of the world, expect to hear us predict and prophesy on those matters. With predicting and prophesying, in the sense of foretelling future events, I have nothing to do. I take the prophecies that God has given us, and tell you how I understand them, and why I understand them as I do. When this is done, you will judge for yourselves, as each of you must give account for himself, whether the interpretation given accords with the general tenor of the Scriptures. I force not my exposition upon any man. Hear, then, judge.

I cannot agree with some who tell us that the prophecies cannot be understood. I consider such language the language of infidelity. What is it but saying, "Revelation is no Revelation?" Revelation is something made known, and of course, to be understood. To say, that any part of it cannot be understood, is, just so far, to be infidel. There are some men who denounce infidelity with an unsparing hand, who, at the same time, tell us, we cannot understand the prophecies! What is this but infidelity?

A man may say, with truth, that he does not understand the prophecies; but, to say, "They cannot be understood," is a very different matter; and he that does it, whatever his standing

or reputation, is infidel in his principles. Not that he rejects the *whole* of Revelation; but he denies that a part of the Bible is a revelation.

I most solemnly believe that God designed every part of the Bible should be understood; but not without the aid of the Spirit. I compare one part with another, and earnest prayer to Him for that same Spirit, to guide us into truth, which at first inspired holy men to write the sacred pages. Hence, to come to a knowledge of the truth, we must first seek a childlike spirit, and pray much for divine aid. The blessed Jesus said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Even so, Father, for so it seemed good in thy sight. First, an humble spirit is necessary. Then for our encouragement, the Savior has said, "If you, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him."

Let us then humbly yet confidently seek the aid of the Holy Spirit to give us understanding, and in that light search the Scriptures to know what was the mind of the Spirit that inspired them, and we shall not search in vain.

Let us now examine the second chapter of Daniel. I shall, for the sake of brevity, begin at the 31st verse.

Verses 31-36. "Thou, O king, sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces: then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away; that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king."

I wish to call the attention of my readers to an inquiry. Where did the stone strike the image? "UPON HIS FEET." Let that be remembered, for I shall have occasion to speak of that fact again.

Verses 37, 38. "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thy hand, and hath made thee ruler over them all [i. e., has given thee universal dominion on earth]. Thou art [i. e., thy kingdom is] this head of gold.—Babylon was the first kingdom of Universal Empire. It was founded by Nimrod, the great grandson of Noah.—See Gen. x. 8-10. It lasted near seventeen hundred years, though under different names; sometimes called Babylon, sometimes Assyria, and sometimes Chaldea. It extended from Nimrod to Belshazzar, who was its last king.

Verse 39, first part. "And after these shall arise another kingdom, inferior to thee." What kingdom succeeded Babylon? See chapter v. 28: "Thy kingdom [Babylon] is divided, and given to the Medes and Persians."

The Medo-Persian kingdom, then, was the second Universal Kingdom, and was represented by the "breast and arms of silver."

Verse 39, last part. "And another Third kingdom of brass shall arise, which shall bear rule over all the earth." What kingdom was this? See chapter viii. verses 5-7, 21. Here we learn that Grecia conquered the Medo-Persian kingdom, and became a kingdom of Universal Empire.—This took place under Alexander. Here, then, we have the Third kingdom, which was represented by the Brass of the image.

Verse 40. "And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise."

What kingdom is this? It is generally admitted to be the Roman kingdom. It is a universal kingdom that is to break in pieces all that went before it. Rome alone answers the description. That did have universal empire.

See Luke ii. 1. "And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed." Who was Cæsar Augustus? A Roman Emperor. Here, then, we have the Fourth kingdom, represented by the "legs of iron."

Verse 41. "And whereas thou sawest the feet and toes part of potter's clay and part of iron, the kingdom shall be divided." What kingdom shall be divided? The Fourth kingdom.—Was

The Western Empire of Rome, between the years A. D. 356 and 483, was divided into ten divisions, or kingdoms, viz:

1. The Huns in Hungary, A. D. 356.
2. The Ostrogoths in Mysia, 377.
3. The Visigoths in Pannonia, 378.
4. The Franks, in France, 407.
5. The Vandals, in Africa, 407.
6. The Sueves and Alans, in Gascoigne and Spain, 407.
7. The Burgundians, in Burgundy, 407.
8. The Heruli and Rugii, in Italy, 476.
9. The Saxons and Angles, in Britain, 476.
10. The Lombards, in Germany, 483.*

Thus the "kingdom was divided," as designated by the ten toes. "But" after its division, "there shall be in it the strength of iron, forasmuch as thou sawest the iron mixed with the miry clay," which, divided, partly strong and partly broken, though always forming treaties, leagues, confederacies, and combinations, do not cleave one to another,† even as iron is not mixed with clay.

Verse 44. "And in the days of these kings [what kings, or kingdoms? Clearly, the kings of the Divided Fourth kingdom; for that is now the subject of discourse] shall the God of heaven set up a kingdom [the Fifth universal kingdom] that shall never be destroyed: [and, therefore, must be in the immortal state, or 'new earth'] and the kingdom [when set up] shall not be left to other people, [i. e., the subjects shall not pass from one set of rulers to another, as the four previous kingdoms have done,] but it shall break in pieces and consume all these kingdoms, and it [the Fifth kingdom] shall stand forever."

See Rev. xi. 15: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord and of his Christ; and he shall reign forever and ever." And [18th verse] the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and thou shalt destroy [break in pieces] them that destroy [break in pieces] in pieces."—See Dan. vii. 23 [the earth].

The question now arises, What are we to understand by this last kingdom? and when is it "set up"? Some tell us it must be the "kingdom of grace," because the stone that smote the image was a "little stone" at first. But where, I ask, do they learn that the stone was a little one? Not in the Bible, surely. It is not there. They must find it, then, among the inventions of men. "But," say they, "it grows, mark that." Well, my dear sir, will you be good enough to show me where the stone is said to grow? You do not find it in the Bible,—it must be in your imagination, if anywhere. The stone smote the image, and "it became like the chaff of the summer threshing-floors, and the wind carried" it away, that no place was found for" either of the four kingdoms: then, and not till then, "the stone became a great mountain, and filled the whole earth."

Still, the objector insists upon it, that "it must be the kingdom of grace, set up by our Lord Jesus Christ, 1800 years ago, in the days of the Cæsars." You speak of the "kingdom of grace"; but, I ask then, if God had no "kingdom of grace" in the world till "the days of the Cæsars"? If he had not, then Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses, Joshua, Samuel, David, Job, and all the prophets, must have gone to perdition, for surely no man can be saved without grace; and that grace must reign to bring salvation. Thus, if Jesus Christ set up the kingdom of grace only 1800 years ago, all that lived the 4000 years previous have perished.

But let us look at this subject a little further. Where did the stone strike the image when it smote it? Not on the "head"—Babylon; nor on the "breast and arms"—Media and Persia; nor on the "belly and thighs"—Grecia; nor yet on the "legs"—Rome Pagan, as it should have done, if the kingdom was "set up in the days of the Cæsars." Where, then, did it smite the image? The 34th verse tells us, it "smote the image upon the FEET." Now it could not smite the feet before they were in being; and they were not in being till several hundred years after Christ's crucifixion—i. e., till the fourth, or Roman kingdom was divided: which, we have seen, did not take place till between the years A. D. 356 and 483. Since that time, the "Man of Sin" has reigned on earth, instead of the Lord of Glory, and has trodden "under foot the holy city"—the church. But the kingdom of God is to be

* This list is not made up for the occasion, nor given on doubtful authority. It is copied by Faber from the Italian historian, Machiavel, and quoted by the learned De Renti, who introduces Faber's note, applying the Fourth Beast, in the seventh of Daniel, to Rome, with the following exclamation: "It is a conclusion well grounded!" † See Rev. xxi. 12: "It is a conclusion well grounded!" ‡ God hath said, They shall not cleave one to another; therefore, marvel not that all their attempts to unite by treaties

set up. That it was not set up at certain periods, spoken of in the New Testament, will appear from the examination of a few passages. It was not set up when our Lord sent his disciples to pray, "Thy kingdom come": it must have been before.

Again, the mother of Zebedee's children understood it to be future, when she desired our Lord to grant that her two sons might sit, "the one on thy right hand, and the other on the left, in thy kingdom." It was still future when our Lord ate the last passover. See Luke xxii. 18: "I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." So, it had not then come. Let us see if it had come when Christ hung on the cross. See Luke xxiii. 42: "Lord, remember me when thou comest in thy kingdom." Thus to his death, it seems, his kingdom had not been set up. But did he not set it up before his ascension to heaven? See Acts i. 6: "Lord, wilt thou at this time restore again the kingdom to Israel?" Not done yet. Now see 1 Cor. xv. 50: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." This settles the question that the kingdom of God is not set up till the saints put on immortality, or not till they enter the immortal state, which Paul tells us, verse 52, is "at the last trump," and answers to Rev. xi. 15, which see; and the Apostle Paul tells us, 2 Tim. iv. 1, that "the Lord Jesus Christ shall judge the quick and the dead at his appearing and kingdom." And again he tells us, Acts xv. 22, that "we must, through much tribulation, enter into the kingdom of God," and this address was made to those who were already Christians, and shows that the kingdom of God was still future, in the apostle's estimation.

It is said, "Our Lord taught the Jews that the kingdom of God was within them." This is inferred from Luke xvii. 20, 21: "And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation [marginal reading, 'outward show']! Neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you." Did our Savior mean to say that the kingdom of God was within the Pharisees? He says of them, Matt. xxiii. 13, "Ye shut up the kingdom of heaven against men: for ye neither go in, neither suffer ye them that are entering to go in." Surely, our Lord could not mean, in Luke xvii. 20, 21, to say, the kingdom of God was, at that time, within the Pharisees. "True," says the objector, "but the margin has it, among you." But, I ask, did our Lord intend to teach that it was then among them? If so, why did he speak a parable in the 19th chapter, 11 verse and onward, to disabuse the minds of the people, "because they thought that the kingdom of God should immediately appear"? He clearly teaches in that parable that they were not to expect the kingdom of God, till he should "return" from heaven, at which time he would reward his faithful servants, but would say at the same time, "Those mine enemies, which would not that I should reign over them, bring hither and slay them before me." See, in connection with this, Rev. xi. 15, 18. What, then, does our Lord mean in Luke xvii. I understand him to say, that when the kingdom of God does come, it will not be with outward show, or signs; but the first the wicked will know, it is upon them; and thus the 24th verse seems to explain it. "For as the lightning . . . so shall also the Son of man be in his day." That kingdom will come sudden and unexpected to all the wicked.

But says the objector, "Christ and the apostles preached the kingdom of heaven at hand; surely, therefore, it must have been set up about that time." I reply,—A thing at hand is the next to come. Let me ask, What kingdom was at hand when Babylon was in power? Answer. The Medo-Persian. Why? Because it was next to come. What kingdom was at hand when the Medo-Persian was in power? Answer. The Grecian. Why? Because it was next to succeed it. What kingdom was at hand when Grecia was in power? Answer. Rome. Why? Because next to come, as a kingdom of universal empire. What kingdom was at hand when Rome was in power? Answer. God's everlasting kingdom. Why? Because that is the next kingdom of universal empire. Thus we see how it could be said, in truth, The kingdom of heaven is at hand, in the very commencement of the Roman kingdom.

James, ii. 5, tells us that the kingdom is a matter of promise to them that love God; of course, if "promised," it was future. Our Savior saith, Luke xii. 32, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom"—not yet given. It is something still to come. To represent it as already set up, is to take away one of the strongest motives the Bible furnishes to endure trials, and to suffer patiently while in an enemy's country. What a soul-cheering thought, the kingdom of God is to come.

Christ's subjects will be gathered out of all their tribulations—his territory, the earth,—will be cleansed, and the wicked rooted out of it; and Christ himself personally reign over his people forever; not in a dying state, but in a state of immortality, power, and glory, in the new earth. Such a thought gives new life to the soul, struggling in this "tabernacle," groaning, "being burdened." The kingdom will come; yea, it is now at the door. "Ye feeble saints, fresh courage take." "Behold, your God will come with vengeance [to your enemies], even God with a recompense; he will come and save you." Isa. xxxv. 4.

But when will the kingdom of God be set up? See Matt. xxv. 31-34: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Then, and not till then, will the kingdom of God be set up on earth; for, "flesh and blood cannot inherit the kingdom of God," as we have already seen; and that kingdom is not set up till the "seventh angel" sounds his "trumpet."—Rev. ix. 15-18.

Some men will not enter the kingdom of God. See 1 Cor. vi. 9, 10: "Know you not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." See, also, Rev. xxi. 27: "And there shall in no wise enter into it [the New Jerusalem] anything that defileth, neither whatsoever worketh abomination or maketh a lie."

Who will be subjects of this kingdom? See Rev. xx. 6: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and Christ, and shall reign with him," &c. Here it is seen that holiness is the indispensable qualification for an inheritance in the kingdom of God. See 2 Pet. iii. 14: "Wherefore, seeing that ye look for such things, be diligent, that ye be found of him in peace, without spot and blameless." There must be no spot of known sin upon us if we would enter the kingdom of God.—Again, John iii. 3: "Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God." The new birth, then, is indispensable to a part in the kingdom of God.—See also 1 John iii. 2, 3: "We know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure."

Are we thus purifying ourselves? Are we striving to be Christ-like? Have we the same love to God? The same love to men? The same hatred to sin? The same deadness to the applause of men? In short, do we set Christ before our eyes as our pattern and example? And are we, from beholding, changed into the same image from glory to glory, as by the Spirit of God?—"He that saith, he abideth in him, ought himself also to walk even as he walked." See 1 John ii. 6. See also Matt. xxv. 34-36. Here we learn who will enter into the kingdom of God.

Now comes the inquiry, "Watchman, what of the night?" In what period of prophecy are we now? What are our "soundings," in relation to the setting up of this kingdom? Are we in the kingdom of Babylon, under the "head of gold"? No. That has passed long ago. Are we in the Medo-Persian empire? No. Long since that kingdom was numbered with things past. Are we in Grecia? Certainly not. That too was numbered and finished more than two thousand years since. Are we in Rome in its undivided state, or in the "legs of iron"? No. Long since that empire fell. Where are we, then? Down among the feet and toes. How long since those divisions came up which constitute the feet and toes? Nearly fourteen hundred years! Almost fourteen hundred years we have travelled down in the divided state of the Roman Empire. Where does the stone strike the image? Is it on the head? No. Is it on the breast and arms? No. Is it on the belly and thighs? No. Is it on the legs? No. Where, then? On the feet. Where are we now? In the feet. What takes place when the stone smites the image? It is all broken to pieces, and becomes like the chaff of the summer threshing-floors, and the wind carries it away that no place shall be found for it. Then will this world be cleansed and the everlasting kingdom of God set up, which shall never be destroyed.—How far off, reader, do you think that event can be? What is to come next as the subject of prophecy? To the stone. Are you ready? The Lord help thee to be awake. Suffer not thyself to be lulled to sleep by the cry of, "My Lord, delayeth

Correspondence.

From Bro. J. C. Bywater.

DEAR BRO. MARSH:—For the encouragement of our brethren generally, I will give a brief account of our last meetings. The meeting at Canandaigua, I can say but little about, more than what has been said by Bro. Crozier, and others. One thing, however, I would say, viz: that the reason why we did not present the subject of life and death was, not because I felt myself gagged, or because I felt no interest in the subject; by no means—but for the want of time: and I now advertise the brethren there, that as soon as practicable after my return from the West, the Lord permitting, they shall hear from me on that subject.

MEETING AT VICTOR.

This meeting was one of comfort to the saints, though the weather was quite inclement, and a strong tide of opposition set in against us; yet, I trust, some good will be the result. At any rate, we gave the people the warning, and cleared our skirts from their blood. Brethren there, as well as at Canandaigua, are strong in faith, giving glory to God, and are determined to see the end of this matter, let it cost what it may.—This was clearly evinced by the liberality showed in sustaining our meetings. "The liberal man deviseth liberal things, and the liberal soul shall be made fat."

CLARKSON MEETING.

We had much rain during this meeting, but, nevertheless, we had quite a gathering of the saints. The preaching was in demonstration of the spirit and power. Some souls were converted and five baptized. It was truly a refreshing time to us all. We have a strong band of brethren there. Prejudice seems to be giving way before the rising glory of God's truth. Every thing considered, our meeting there was well sustained.

DARIEN MEETING.

We pitched our tent in the village; the weather was fair, and every thing seemed to favor a good meeting; but, to the surprise of our brethren, we were ordered to strike our tent and leave the ground, as we had pitched upon a Gentile farm in the absence of the Gentile himself, though we had permission from his wife. We complied with his request, and occupied a meeting-house, built by the people as a free house, when there was no other appointment. We occupied the house, excepting Sunday forenoon and afternoon, when it was occupied by others, and at which time we occupied a house at the centre of the town. On the whole this was a profitable meeting. The prejudice, though strong at first, seemed to give way before the clear light of the truth, and many seemed awakened to the importance of a preparation to meet the coming Lord, and we only had to regret that we could not stay longer. May the Lord strengthen the few there to hold up the light of truth before the people.

We are now at Fredonia, with our tent pitched on the public square. We have a good hearing, and prospects are fair for these times. The Lord give us a glorious victory, and crown our labors with success, is my prayer. Bro. Judson, Wendell, Gardner, Crawford and Clume are with me, strong in faith. We expect to close here by the middle of next week, and go to Jamestown, and hold a meeting a few days, commencing on Thursday evening, Oct. 31st.

J. C. BYWATER.

P. S. I find that the impression is quite general that I, together with others of my brethren, by virtue of our acts at Homer, have gagged ourselves, or occupy such a position that we are not at liberty to preach as we have done on the subject of life and death. For one, I wish to say, I do not so understand it, nor do I thus practice; nor do I understand the Resolutions, touching this subject, to proscribe any such thing—if they did, I should not dare to be influenced by them. I am not bound, nor will I ever be—nor does any of my brethren wish me to be. On examination of the "Address," I find that it expresses more than the "Resolutions," and more than the writer designed; for I am satisfied the "Address" was designed to cover all, and no more than was embraced in the "Resolutions."

My business and purposes are to give every truth its relative position in the grand system of revealed truth, as I understand it, and mean to use my own judgment how much or how little to preach on any given subject. For this liberty I have sacrificed all, and mean still to use it. If any one has yielded up this liberty, it is voluntary on his part; and he must meet the consequences. I am sure my Eastern brethren neither ask nor expect any such thing.

Fredonia, N. Y., Oct. 24, 1849.

Or all virtuous works the hardest is to be true.

From Bro. T. Kimpton.

BRO. MARSH:—We live in what is called the Far West, but we do not consider that any disadvantage to us, inasmuch as we are the truth. I have thought it might be of some interest to some persons East to know something about us here, as all Adventists have sympathy one for another. Some time in 1842, a friend of mine informed me that he had a book, written by a man by the name of WILLIAM MILLER, on the second coming of Christ, that he would like I should read. I received it with the greatest pleasure, expecting that I should learn something new and interesting. I found it to be a work just suited to my taste, inasmuch as the coming of Christ had for some years occupied my attention more than anything else. I read Mr. Miller's lectures with a great deal of interest, and believed that the coming of Christ was at hand. I then got others to read it. After that I obtained "The Signs of the Times," published by Mr. Himes, of Boston, the contents of which were soon known among my friends.

Many received these communications with joy, others called me a fool, and said I was crazy; others would say that if I believed that the Lord was coming, I had better give them my property: but the interest became general, and every body was anxious to hear. About this time a young man came to the place by the name of Hall; he delivered one lecture, with the chart by his side, all of which was odd enough to the people. Some said that these things might be so; others said, nay, but he deceiveth the people—"for of that day and hour knoweth no man."

Some time after this there was a meeting of several days at Aurora, on the Ohio, about twenty-five miles below Cincinnati, held by J. B. Cook, John J. Porter, and others. At this place there appeared to be a good deal of interest on the subject of the Lord's coming. I was present at the meeting on the Lord's day and was much pleased with the prospects of the truth being received by many. I well recollect one fact in relation to an Irishman, who was a Roman Catholic by faith, and went from this place resolved on breaking up the meeting, and stopping all further preaching on the subject of the coming of Christ. I suppose his intention was to collect a number of his own faith before he began his work; therefore he had to wait, and by that means he heard the evidence—was converted—confessed faith in Christ and was baptized. There were many went away much better satisfied than when they came.

On the next Tuesday, I visited Aurora again, for the purpose of having some person come to this place. With a great deal of difficulty I persuaded John J. Porter to promise a visit, and he came according to appointment. The place was moved exceedingly by the lectures delivered by Bro. Porter. Some of the most wicked in the place were alarmed, and became much interested in the doctrine, and all the opposition was from the professors of religion. But, however, we had some very warm advocates for the cause, until all the times had passed.

We had a brother, by the name of John B. Craft, who was very bitter against the doctrine at first, before he heard or read on the subject; but he soon became interested, and then was one of the strongest advocates, and continued so until after the time of '44 was passed by. After that he walked no more with us, and so it happened with many others. But, notwithstanding the time passed by when most of us looked for the Lord, there were a few who continued to meet together until last fall, at which time I was absent for some six months, and during that time there were no meetings. On my return, I would gladly have labored to revive them, but there was nothing left to revive. The reproach of a few meeting together, in such a fashionable society, was more than the pride of some, who have a desire to enter into the kingdom, could endure.

I was the first, and only adventist, for some time in this place. My faith is not shaken, in the least, on this all-absorbing subject. But there were many who ran so fast for a season, that I was left so far behind, that it was hard telling whether I would ever overtake them. But it appears in this case, that the swift have but little advantage in the race, being they are now behind, and I fear, there is nothing will be able to start them but the sound of the trumpet of God. My position at this time is by no means a pleasant one. My old friends have all forsaken me. Not that they say that I am a bad man, but I have forsaken the doctrines of the present age, and therefore they are resolved to starve me to return. This, I hope, they will never be able to do, as long as I look to Jesus for my bread, that if a man eat thereof he will never hunger. This I read I have every day, and am satisfied that my health is good, and if there are any who

doubt it, I am ready, at all times, to submit to an examination by the great Physician.

It is a clear case now that we have at last lost our identity, and all parties appear to be glad. Things have again returned to their former appearance, and no danger is apprehended of the world coming to an end for many ages.

We have a least of fat things at the present time in this city. The South Indiana Conference of the M. E. Church, are now in session, and have been for several days. If a person wished to take lessons in the religion of this world, I would advise him to attend all such orderly associations. I consider their system the best of all systems of our day, to bring the world into subordination. The people are completely charmed. I have just been informed that they have received two thousand dollars, by way of contributions, since they have been in session. This tells the story as to where the heart of the people is.

THOMAS KIMPTON.

Rising Sun, Ind., Oct. 12, 1849.

(Original.)

A PRAYER.

Teach us thy will, O God, we pray,—
O lead us in the heavenly way;
The Holy Spirit now impart,
To comfort each believing heart.

Help us the truth to understand—
To practice what thou dost command:
From sin and error set us free;
O grant us perfect liberty.

Help us the truth to speak in love,—
To live on earth this world above;
O let thy glories round us shine,
And perfect us in love divine.

Thus, day by day, help us to walk,
And of thy power and glory talk;
Till Jesus comes we be free,
Then dwell with Him eternally.

A. H.

From Bro. G. A. Avery.

"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."—Ps. cxxxiii. 1-3. "Beloved, let us love one another: for love is of God."—1 John iv. 7. "A new commandment give I unto you, that ye love one another."

DEAR BRO. MARSH:—The above and kindred passages of Scripture, have occurred to my mind, when I have taken up the *Harbinger* of late, in view of the happy reconciliation and union which seems to have been effected at last, and which I fervently pray may continue unbroken and undisturbed until the Lord shall come, and faith be lost in sight. I can now, for the first time, for many months, without misgivings, put these papers into the hands of my neighbors and friends for perusal. Nor do I feel troubled, lest peradventure Bro. Himes has gone a little too far to meet Bro. Marsh, or Bro. Marsh a little too far to meet Bro. Himes. Nor do I see any sufficient reason to believe that the Christian character or Christian liberty of either is compromised by their mutual agreement, to keep, henceforth, both the letter and spirit of that *eleventh commandment*—"to love one another." Here we know in part—understand, I think, as children, often misunderstanding each other. It is one thing to be "blameless before God in love," and quite another, to have the approval of our fellow-men. If we suffer patiently when buffeted for our faults, we are entitled to no thanks; but if we suffer for righteousness' sake, we are sure of our recompense at the resurrection of the just; and the best certificate of character in this world is God's blessing upon a life entirely consecrated to his service. May we all thus be "living epistles," known and read of all men here—having "this testimony," also, within us, "that we please God;" and neither the misjudgment of our Christian friends, nor the malice of our foes can harm us; but filled with the spirit, having that charity (love) which beareth all things, hopeth all things, endureth all things, which never faileth and which is "the end of the commandment;" we are sure of our recompense of reward. Thanks be to God who giveth us the victory, through our Lord Jesus Christ!

Geo. A. AVERY.

P. S. Hope and trust that the weapons of contention are buried too deep ever to be resumed. I wish much to see you, and am anxious to hear of you. A good word is an easy obligation, but not to speak ill of anybody, or silence, which costs us nothing. I wish you to be as good as you can. Life is half spent before we know what time is.

From Bro. H. J. Sheara.

DEAR BRO. MARSH:—Too long in the anticipation that our blessed hope will soon be consummated in the glorious appearing of our divine Lord and Saviour Jesus Christ, when he shall come, and take to himself his great power and reign, and give reward to his servants the prophets, and to the saints that fear his name, small and great, who shall judge the quick (or living) and the dead at his appearing and Kingdom. I am sanguine in the faith, that if we are obedient to the requirements and commands of God, we shall soon possess the purchased inheritance, or the world which was promised to Abraham and to his seed, through the righteousness of faith. We find that Abraham staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God. And being fully persuaded that what He had promised he was able also to perform, and therefore it was imputed to him for righteousness. Now Paul affirms that it was not written for Abraham's sake alone, but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences and raised again for our justification.

Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulation also, knowing that tribulation worketh patience and experience; and experience, hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us. We who profess to be looking for the Consolation of the true Israel of God, should deny ourselves of all ungodliness and worldly lusts, that when Christ, who is our life, shall appear, we may also appear with him in glory.

Yours as ever,

HENRY J. SHEARA.

Ameliaburg, C. W., Oct. 17, 1849.

From Bro. Wm. Sheldon.

DEAR BRO. MARSH:—I firmly believe that we are rapidly approximating the solemn scenes of the Judgment, and that we are soon to experience the realities of the eternal world. In view of this, "what manner of persons ought we to be in all holy conversation," &c.

Every move which is now being made by the angry nations of the globe, plainly indicates our proximity to a solemn crisis. Truly, we are upon the verge of time—near the close of the scenes of this world.

Bro. Marsh, advocate the whole truth as taught by the Scriptures. Let your paper prove an uncompromising advocate of the truth. You occupy an important position, hence the necessity of having your influence cast upon the side of truth.—Fearlessly advocate the expediency of scriptural order. May you be endowed with wisdom from on high, and be enabled to "feed the flock of God," and faithfully point them to the Scriptures as their sure guide.

Yours in love of the truth,

Chateaugay, N. Y. Wm. SHELDON.

From Bro. Jasper Stone.

BRO. MARSH:—The Bible, which is the great standard of Christian character, makes it the duty of every child of God to attend to all the little matters of life—and by no means leave undone those of greater magnitude. If we expect to attain unto the resurrection of the just, or to a condition suitable for a sudden transition from mortal to immortality, we must copy after him, whose very life was a commentary upon the precepts he taught. Yes, dear brother, it is our high and glorious privilege to be numbered with that people who are zealous of good works, and are looking for the manifestation of the Son of God from heaven, and in view of this fact let us put on the whole armor of righteousness, and contend earnestly for the faith which was once delivered to the saints—remembering that we are not contending with flesh and blood alone, but with the powers of darkness—having the assurance from the immutable word of God, that if we overcome we shall wear the glorious crown of eternal life, which God the righteous Judge shall give unto all those who have kept covenant with him by sacrifice.

Yours in the hope of immortality, JASPER STONE.
Charleston, Mass., Oct. 18, 1849.
By taking revenge, a man is but even with his enemy; but in passing is only he is superior. There is no opportunity of doing good and you will find no opportunity of doing ill. There is no time for sin, and no time for sorrow. The only way to be happy is to be good.

The Harbinger & Advocate.

PUBLISHED WEEKLY BY THE HARBINGER & ADVOCATE, PAUL

ROCHESTER, SATURDAY, NOVEMBER 2, 1849.

Read and Remember.

TO AGENTS AND CORRESPONDENTS.

1. In remitting money for the HARBINGER, be careful to write the names of persons and places very plainly and distinctly.
2. When you send the names of subscribers, be careful, in all cases, to give the name of the Post-office, the County, and the State. If the place has two names, as in the case of New York State, give the one name and the post-office by another, mention the fact. The neglect of this has produced much trouble and confusion. If the persons whose names you send are new subscribers, mention that fact also.
3. When the direction of a paper is to be changed, do not forget to name the Post-office to which it has been previously sent. Use this as a guide, it is out of our power to make the change.
4. When subscribers remove, let us know immediately. Otherwise the papers will continue to be sent, and charged to them, of course, to their own loss.
5. When subscribers wish to discontinue, let them remember that all arrears must first be paid. Their wishes will then be attended to, by notifying us by letter or through their post-master.
6. When you put business matter and communications for the paper on the same sheet, place the two so that they can be separated; otherwise your communications cannot be attended to in due time, and will be liable to be overlooked entirely. For this very common neglect, which costs an immense amount of trouble and perplexity, there can be no manner of excuse; since, if necessary, several pieces of paper can be enclosed in the same envelope without any addition of postage.
7. Let biographies be short; otherwise they must be cut down, delayed, or rejected. Long biographies of infants, of whom personally nothing can be said, need not expect admission, or of persons who have lived wickedly until taken with their death illness. In these cases, a simple announcement is all that should be asked or granted.
8. All communications should be written in a plain, legible hand, or we cannot promise them admission. Did correspondents know but half the trouble and perplexity, to both editor and compositor, from bad and illegible handwriting, they would be more careful in preparing articles for the press.
9. No communication will be inserted from anonymous writers.

"Pay What Thou Owest!"

We see by our books, that many of our subscribers are yet far in arrears for the paper. Some owe us for one, two, or three volumes; others are delinquents of several years standing. Would they pay what they owe us, we should at once be freed from embarrassment, and placed in a condition to publish several valuable tracts, which are much needed for general distribution at this time.

We now most seriously ask each one concerned. What will you do in this case? Will you pay all, or even part, of what is our due? We know you will, if you love the cause of your coming King, as you should. You will not—you can not, read this request, with cold indifference, if you mean to deal justly with us. Neither will you excuse yourself from paying us now, on the supposition that many others will pay, and the sum you owe is so small, that it will be of little consequence whether you pay or not. This will never do for us, nor the conscience of an honest man. It is from these very small sums that our large ones are made up. And we want you to send on that small sum now—to assist in making up the large sum we must soon raise, to pay our bills for paper, printing of tracts, purchase of books, and other expenses of our office.

Do not, one of you, treat this call with neglect. Attend to it at once, with that promptness the nature of the case demands. If there is no Agent to whom you can hand your money, enclose it in a letter, post-paid, and send it directly to us. We repeat, most kindly, but urgently, do not treat this call with neglect, nor delay.

The Millennium of Rev. XX.

Another theory of the Millennium locates it in the days of the bloody triumphs of the Papacy. The date of its commencement is put down thus: "from A.D. 530 to 546," and its termination: "about A.D. 1532 and 1546." All that pertains to the millennium, it is contended, took place during this period. The angel that came down from heaven, and bound the dragon with a great chain, is said to symbolize Pagan Rome. The dragon, that was bound and loosed, is said to represent Pagan Rome, &c.

That this theory is incorrect in locating the millennium, is evident from the consideration—

1. That no certain date for either its commencement or termination can be given. To say that Pagan Rome was bound "from 530 to 546," a period of sixteen years, and that Pagan Rome was loosed "about 1532 and 1546," a period of fourteen years, is a virtual acknowledgement that we cannot tell when these events did take place. This indefiniteness throws too much uncertainty about a definite prophecy, to be admissible, especially in the interpretation of a prophecy of this magnitude, and which is supposed, had its termination at the late date of "about A.D. 1546." If at this date Pagan Rome was loosed, and commenced deceiving the nations in the four quarters of the earth, to gather them to the Battle of the Last Day, most certainly some

historian would have named the important event; but as no such date for such an event is given, we conclude that no such event occurred then; and consequently the millennium was not immediately before 1532.

2. No events of sufficient magnitude occurred at A.D. 530 or 546; 1532 or 1546, or near those times, to justify the fulfilment of this highly important prophecy. The real dragon or devil was not bound by an angel from heaven, at the first date, nor loosed at the second. Neither did Pagan Rome bind and loose Pagan, in any sense, in the potent and imposing manner, in which the prophecy represents the work to be done, in the binding by the angel.—There must be a fitness between the prophecy and the event that justifies it. Pagan Rome, if it ever bound Pagan Rome in any sense, did it by its long and imperceptible religious deceivings, which was a work in no way resembling the sudden and omnipotent act of binding the dragon, as described in the prophecy. Hence the millennium cannot be located where this theory places it.

3. The important event that marked the fulfilment of prophecy, that took place "in from 530 to 546," was not the binding of Pagan Rome in any sense by Pagan Rome. The great work of those times was performed by Justinian, Emperor of Eastern Rome, the then head of the symbolic dragon power. By his general, Belisarius, he drove the Ostrogoths from Rome, and by his decree made the Pope universal head of the Church, and an effective corrector of heretics. Certainly these imperial acts of the dragon power did not bind him; and admitting they did, the dragon bound himself, instead of being bound, by Pagan Rome. Consequently this theory must be incorrect in locating the millennium in the days of Papal triumph.

4. Admitting that Pagan Rome was actually bound "in from 530 to 546," by virtue of the Justinian code, or any other act or acts whatever, either moral, ecclesiastical, political or military—Pagan Rome was not loosed, one thousand years from that date. This should have been the case, to have justified the prophecy, according to the theory under consideration. It will not do—to have the Dragon bound, cast into the pit, and a SEAL SET UPON HIM, in the character of Pagan Rome—and then come out something else. For the prophecy binds, shuts up in the pit, seals, and looses, the same identical power. To justify this prophecy, it is just as important to identify the Dragon bound, with the Dragon loosed, as it is to identify Jesus crucified, with Jesus resurrected, to prove that He actually rose from the dead. The theory under consideration makes the Dragon that was bound, Pagan Rome; and the Dragon, loosed—the Protestant, Catholic, king, and republican powers of America and Europe.—Hence, the Dragon bound is not the Dragon loosed; and the theory before us must be faulty.

5. Pagan Rome could not be bound either before or after her fall. This is clear. Well, the fall of the Western Empire is dated A.D. 476, about 60 years before this theory dates the binding of the Dragon, or Rome; and the Eastern Empire did not fall until the conquest of Constantinople, A.D. 1453, the long period of about 1115 years after the time when it is supposed the Dragon was bound! These are stubborn facts that will neither break nor bend to suit any theory. As they do not agree with that under consideration, it cannot be correct.

6. Pagan Rome was Imperial Rome, which was never bound. But it fell, as did the kingdoms of Babylon, Medo-Persia and Grecia, before it, never to be loosed, or rise again. The iron and the clay were never to be united.

7. If Pagan or Imperial Rome was the power that was bound, cast into the pit, sealed, and loosed; then Pagan Imperial Rome has, in fact, continued to exist, as really as the kingdom of Nebuchadnezzar, during the seven times that passed over him in his insanity. But, as Pagan Imperial Rome has not existed since its fall, it is clear, that it is not the power that was to be bound, as predicted in this prophecy. The theory under consideration must therefore be defective.

8. But if it is said, that it was Rome in its divided or kingly form that was bound, cast into the pit, sealed and loosed; then we reply, that the ten kings help constitute the Papal Beast; and, therefore, if they were bound by that Beast, they bound themselves; which would be absurd.

9. Rome, in its kingly form, was never bound. For prophecy compares part of the kings to iron; so strong as to defy all human power, that might attempt to bind them. And, besides, they were to continue the prominent political actors, from their rise to the time of their making war with the Lamb, who will destroy them at his coming. These, also, are stubborn facts, and fatal to the theory that locates the millennium during the existence of Rome in its kingly and papal character.

10. Should it be contended, that the Ten Kings were Ecclesiastically or Religiously bound by Papal Rome at about A.D. 530 or 546; then we reply, that this is contrary to fact. For the last of the ten was converted to the Catholic faith as early as 503; twenty-two years prior to the earliest date named in the theory under consideration for the binding of the dragon.

11. If Rome, or the Ten Kings, were ecclesiastically or religiously bound by the Papal power, at about A.D. 546, they were not loosed, by that power nor any other, in 1532, or 1546, nor at any other date. For some of them are still of that faith, and under ecclesiastical papal bonds. These facts are fatal to the theory under consideration.

12. If it is contended that the loosing took place at the revolt from the Pope of Henry VIII. King of England, about 1532; we object, on the ground that Germany revolted some time before, and France, not until 1793. As each kingdom equally belongs to the dragon, (if either belongs to him,) the date of his being loosed, may, with as much propriety, be placed at the revolt of one of these kingdoms as the other. These considerations throw an insurmountable barrier in the way of the theory under consideration.

13. Pagan and Papal Rome are both masterpieces of the devil. Hence, if one binds the other, Satan binds himself; or, he incites one of his subjects to bind another, to prevent himself from deceiving the nations any more! This is not the work of the Devil, nor his subjects.

14. The Political power symbolized by the Dragon, was never bound by the Papal Beast. For they both exist at the same time. "For they worshipped the Dragon and the Beast."—Rev. xiii. 14. "The Dragon also gave the Beast his power, and seat, and great authority."—verse 2. The seat of the dragon power was changed from Rome to Constantinople. The seat at Rome was given to the Papal Beast, while the Dragon continued to reign at Constantinople. He reigned there, at least, until 1453, when Constantinople was conquered by the Turks. These facts cannot be reconciled with the theory under consideration.

15. If the Dragon, in Rev. xx., is to be symbolically understood, the thousand years should be; which would make the millennium 365,000 yrs long, and fatal to the theory before us.

16. If the Dragon is a symbol of Pagan Rome, and the Angel that binds him a symbol of Papal Rome; then both of the symbols are taken from the Family of the Wicked One, and the weaker is made to bind the Stronger, or the Prince and Chief of Devils, in the symbol, is bound by one of his angels! This is wholly inadmissible; for, according to Scripture, it requires the stronger to bind the weaker.

17. The binding takes place at a time of deception by the Dragon, and to prevent that deception. But, at the time it is thought the Dragon was bound, Papal Rome—not Pagan—was the Great Deceiver of the nations. This is a fact worthy of consideration.

18. The agreement between type and antitype is destroyed by this theory. The Seventh Day was a type of Rest. To make a harmony, the antitype should be the Seventh Thousand Years of the world's age. But this theory does away with the Seventh Thousand Years—leaving one of the most important types without an antitype. It will not do to say that Eternity, which has no end, is the antitype of the Seventh Day, which had an end.

19. The evidence drawn from the Bible, and also from the history of the early Christians, does not locate the Millennium in the past, but in the future; as we shall show when we come to speak of the Bible theory of the Millennium; therefore, the theory under consideration must be incorrect.

Finally, we are constrained to dissent from this theory, because it says:

"The difficulty lies here—the 20th chap. belongs with 12 and 13, and is the real key to both. If this chapter had been committed to the church in its legal arrangement by the translators, both as a whole and in its members, none need have been mistaken—it would have been found a perfect transcript of the 7th of Daniel, from the rise of papacy. The members of its sentences, from vs. 4 to 6 inclusive, are manifestly disjointed and separated, out of which derangement, the fable of Millennial glory has been manufactured, while the reality is, the thousand years mark the deepest sufferings of the church, without an intimation of glory, except in the word reign, which reign is illegally connected with the thousand years." (See Turner's pamphlet, p. 66.)

This paragraph contains the following charges against the present order of this chapter.

1. "It belongs with the 12th and 13th chapters."
2. "It has not been committed to the church in its legal arrangement."
3. "The members of its sentences, from vs. 4 to 6 inclusive, are manifestly disjointed and separated."

4. "The word reign—is illegally connected with the thousand years."

Such serious charges, as these should never be preferred against the correctness or perfection of any portion of the Inspired Volume, without the very best evidence to sustain them. But as no evidence, of any kind, for their support, has been attempted to be given; and as we have never seen the correctness of this chapter, in this respect, the least questioned, by the best Biblical critics, of modern or earlier days; and as its present "arrangement" is in perfect harmony with other portions of the Bible:—we therefore conclude, that the charges are groundless; that the present "arrangement" of the chapter and its sentences is both "legal" and correct; and that the theory under consideration is incorrect.

For these reasons, we cannot believe that the theory is correct which places the Millennium in the past, at the dates above given.—(To be Continued)

Prophecy on Mount Olivet.

(Continued.)

Matt. xxiv. 30: *And then shall appear* [At the time of the shaking of the powers of heaven, or when the heavens and earth, the sea, and all nations, shall be terribly shaken, at the rising up of the Son of man in the judgment; then, at that time of general convulsion of nature and consternation of a guilty world, shall appear the sign of the Son of man.

In heaven] He was last seen by the upward gazing disciples, in the atmospheric heavens, as he ascended to his Father and God. He will appear there when he comes again, for his saints are to meet him in the air. Consequently, the sign of the Son of man must necessarily appear in the heavens.

The sign of the Son of man] What it will be we are nowhere informed; from which fact we infer that it will be in immediate connection with the appearing of the Lord himself, and will be of such a character that all will perfectly understand its import; for then all the tribes of the earth will mourn. The only satisfactory reason that can be assigned why the powers of heaven and the sign of the Son of man are not described, is, they are in immediate connection with the coming of the Lord, and will then be perfectly understood by all.

Though we are not told what the sign of the Son of man will be, we may offer an opinion on the subject. We think it will be the light or glory that will go before him, and perhaps overspread the heavens, just previous to his appearing. Hence the Savior said, "As the lightning shineth from one end of heaven to the other, so shall the coming of the Son of man be. And Paul, in speaking of the same event, says, "The Lord shall be revealed from heaven in flaming fire." But we will not speculate on that which is not revealed in the Bible; but leave it to be made clear in its own time, which doubtless is very near.

And then shall all the tribes of the earth mourn] The wicked; for it will be a time of joy to the righteous; their redemption will then have come, and bright angels will be conducting them to meet their descending Lord. But the hardened sinner, the unbelieving professor of religion, the unfaithful minister, and all who are unprepared to meet the Lord will then mourn. And their lamentation will be mingled with deep anguish and hopeless despair. They will know that their doom is forever sealed, and eternal life forever lost. And their mourning caused by the appearing of the sign of the Son of man in heaven, will be increased to deep wailing at his majestic and glorious appearing, for

They shall see the Son of man coming in the clouds of heaven with power and great glory] "Then all the kindred of the earth shall wail because of him. Even so. Amen." Rev. i. 7.

The Lord will then come literally, himself; for the expression, "They shall see the Son of man coming," cannot be understood to mean anything else, on the literal principle of interpretation; and this is the only principle by which it can be justly interpreted. It is bold, unwarrantable assumption, to say that the coming is here to be understood in a figurative, or any other than a literal sense. The inquiry of the disciples, which called forth this prophecy, and the prophecy itself, were not about an imaginary or figurative Son of man, but about the real Son of Man, who was then seated on Mount Olivet. Consequently, it is the height of folly to suppose that any other coming than that of the same identical personage is meant. He will come himself, to be admired in all his saints, in that day. They will then behold him as he is, and he will be their glorious Lord and all-conquering King.

He will come in the clouds of heaven. Literally, he will come up, "as a cloud received him out of sight." (Acts i. 9) and as he went up, so will he

come again. "Clouds," however, in this case, may be metaphorically used, and refer to the many angels that will come with the Lord; for he is to come "and all the holy angels." Matt. xxv. 31. He will come "with clouds." Rev. i. 7. It is also said that he will come with "ten thousand of his saints." Jude 14. Then, if he comes in a cloud of glory, and with clouds of heavenly attendants, certainly he will come in the clouds of heaven. And glorious beyond description will be the heavenly train. In the Savior's own words, it will be "Great Glory." It will be, such as Earth never witnessed before. But we cannot describe it—the Savior has not done it himself; he has only called it "Great Glory," his glory, and the glory of his Father. Happy, indeed will it be for us, poor, erring, frail and unworthy mortals, to behold this glory, and become the gracious subjects of his redeeming power at this time. If we love him, this will be our exceeding great reward, with all who are his children; for it is said in verse 31: He shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one extremity of the world to the other. (The last clause according to Dr. Campbell's translation.)

Oh what a grand and awful scene is here opened to the contemplative mind. The heavens and the earth, will then be shaking, the effulgent glory will be breaking through and flashing over the heavens; the Son of man, in the clouds of heaven, will be descending; the trumpet sounding; angels shouting; the works of man falling; sinners wailing; graves opening; the saints rising; angels flying to their deliverance, and to conduct them, shouting to meet their coming Lord! O glorious day—our heart pants to behold it, and goes out in fervent prayer—Come, Lord Jesus.

As a Snare shall it Come.

"As a snare shall it come on all them that dwell on the face of the whole earth."—Luke xxi. 35.

Shall what come? The great day of God, see verse 35; the Kingdom of God, verse 31; the coming of Christ with power and great glory, verse 27; judgments upon the earth, verse 36; the redemption of the saints, verse 28; and the end of this age or dispensation.

Impossible! says the objector, that events of such magnitude—so big with interest to every soul—and that will in a moment (and that moment scarce distinguished from the one preceding it) seal the fate of all for weal or woe forever, should come upon us unawares.

See the land filled with Bibles—the land of light and life being sent to every nation and family on earth. "Tracts, like leaves of autumn, scattered broad east to the four winds of heaven."—Missionaries running to and fro to every tribe and tongue; and "another angel flying mid heaven" proclaiming the good news of the Kingdom "at the door," "the hour of his judgments come."—The world filled with temples for the worship of the living God, whose glittering spires, towering heaven-ward, dot the earth as the stars the firmament. These, filled with believing myriads, professing faith in God and his word, will, like so many cities set on hills, disperse the darkness, so that all may see and understand.

This is all very well in theory.—But there stands our text, in bold relief, unaltered, still. God hath said, (shall he not make good?) "As a snare shall it come on all them that dwell on the face of the whole earth."

It is a very natural belief, because so much desired, that all will understand and know when Christ will come to Judgment. But let us not deceive ourselves:—"To the law and the testimony; if they speak for believe!" not according to this word, it is because there is no light in them."—Isa. viii. 20.

Jesus says (Rev. iii. 3): "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Paul said to his Thessalonian brethren: "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night."—1 Thess. v. 2. The figure is strong, and the illustration perfect. "As a thief will he come," and as a thief in the night.—How does the thief come? Is it with noise and tumult? Does he warn you of his approach and of the hour? Nay, verily. At midnight, when all is still, and wrapt in slumber most profound. "Tis then, when least expected, stealthily he creeps along, slow and still, to accomplish his purpose. And what says Jesus? "This ye know, that if the master of the house knew in what watch the thief would come, he would watch, and not allow his house to be broken through." For this reason, be ye also ready; for at an hour when ye think not, the Son of man cometh."—(Whiting's trans.) Matt. xxiv. 43, 44.

From these scriptures it is evident, that except a man watch, Christ's coming will be to him as "a thief in the night." His house will be broken up, he will suffer loss—yes, be destroyed. For says Jesus (John x. 10), "The thief cometh not, but for to steal, and to kill, and to DESTROY." But if we watch, we shall see, and know, and understand; and that day will not come upon us as a thief unawares.

This view brings in and harmonizes another class of passages, like the following: "For yourselves know perfectly that the day of the Lord cometh as a thief in the night; for when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." But ye, brethren, are not in darkness, that that day should overtake you as a thief."—1 Thess. v. 1-4. "Oh, then, let us watch, that the great day of God's wrath may not overtake us as a snare."—For, "as a snare shall it come," says our text. It cannot fall—it must; it will be so.

Yes, as a snare will it come. What a figure! See the skillful fowler.—How still, how careful every move; with gaze intently fixed upon the unwary bird that fast approaches the fatal spot; but hearing a noise, a moment pauses and, stooping low, with wings half raised, half spread, ready for a sudden flight,—with outstretched neck, gazes all around; but, seeing nought to harm, its fears subside, and it passes on. Heeding no danger, the fatal moment comes—the snare is sprung—it is caught.

Thus will the day of the Lord come. Thus will the unwatchful, unwary, unsuspecting earth-dweller be caught. Though oft he has been warned; and perhaps as often paused, while faithful Noah's voice was sounding, or God's broad signs of the end near were hung out,—yet they passed by—the vision tarried still—the peace and safety cry again broke on his ear—he shouted, All is well, and passed on. But soon the fatal day will come—the last loud trumpet sound—the opening heavens reveal our God seated upon his great white throne—the Judgment will set, and the books be opened. Then the sinner will see and understand. But it will be too late.—The fatal snare is sprung, and he is caught—lost! LOST! FOREVER LOST!!! Oh, sinner, heed the warning, and escape for your life, while yet the vision tarries.—Soon the last, the fatal day, will come.—And "as a snare," yes, "as a snare will it come."—(To be continued.)

Christ About to Reign in Rome.

Gentle reader, be not startled! Be patient, and I will give you the facts. Having this morning received the periodical paper of the A. & F. Bible Society, the first thing that attracted my attention, was a letter from G. Achilli, a Roman missionary, dated "Rome, March 13th, 1849," and addressed to L. H. J. Tonna, Esq. The following is an extract: "I have so many things to tell you, I hardly know which to select for a letter, and all of the most consoling to us who have no other things in view, than that the Kingdom of God should spread on the earth."

"Yes! it will be as I foresaw; now that the self-styled Vicar or Jesus Christ has left Rome. He himself, our Lord, will establish his own rule there. The first proof of this fact is, that his word is being printed in Rome, and in a month's time, the New Testament (Diodati's version) will be published here in such abundance, that they will be scattered over every part of the republic." It is thus the Lord announces his solemn entrance into this place where his great enemy has hitherto reigned.

Straws show which way the wind blows; so this extract shows the current of the popular theology of the present day. Surely, Paul's words (2 Tim. iv.), are made good, "They will turn away their ears from the truth, and shall be turned unto fables." How astonishing, that with such a flood of light as beams upon the church, in these last days, such gross errors should have obtained.

Let us compare a few points in this extract with the word of God, that we may see more clearly the contrast.

1st. "Christ will now establish his rule [or reign] in Rome," and he adds, "as I foresaw."

One of old, by the Spirit of Christ, foresaw and declared that Christ would "reign in Mount Zion, and in Jerusalem."—Isa. xlv. 23. "And in this mountain [i. e., Mount Zion] shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees," &c. "He will destroy in this mountain the face of the covering cast over all nations, swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth. . . . And it shall be said in that day, Lo, this is our God; we have waited for

him, and he will save us." For in this mountain shall the hand of the Lord assert," &c.—Isa. xxv. 6-10. "The Lord hath sworn in truth unto David, he will not turn from it. Of the fruit of thy body will I set upon thy throne. For the Lord hath CHOSEN ZION, he hath desired it for his habitation. This is my snare FOREVER, here will I dwell; for I have desired it."—Ps. cxxxii. 11, 13. See also Ps. cxlviii. 1, 2, and Luke i. 30-33.

2d. From these scriptures, it is evident that our Lord has chosen Zion instead of Rome as the seat of his government.

3d. The throne of David, instead of Pius IX.

3d. The proof of the fact that Christ is about to establish his rule in Zion, is, not that Diodati's version of the Bible is about to be printed in Rome, but is, as himself declares (Matt. xxiv. 29): "The sun shall be darkened, and the moon shall not give her light; and the stars shall fall from heaven," &c.—And as above quoted from Isa. xxv. "Death be swallowed up in victory—all tears be wiped away—the veil removed—the rebuke of his people taken away from off ALL THE EARTH—the feast of fat things, and wines on the lees—God himself in the midst of his people," &c., &c.

4th. "The Lord will announce his solemn entrance into this place [the world], where his great enemy has hitherto reigned," not by the scattering, "in every part of the Roman republic," Diodati's version of the Bible, but by his revelation "from heaven in flaming fire, with all his mighty angels" (2 Thess. i. 7, 8)—"With power and great glory" (Matt. xxiv. 30)—"When he will bind the Devil, and cast him into the pit, and shut him up, so that he can no more deceive the people, until the thousand years are fulfilled (Rev. xx. 1, 2)—Destroy the map of sin (2 Thess. ii. 8)—Raise the dead saints, and change the living to glory, honor, and immortality. For says Paul, "He shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

These are some of the events by which the Lord will announce his "solemn entrance" into his kingdom. What a contrast to the fabled entrance of this missionary of Rome! How much more glorious! How much more godlike! Well may we, with the prophet, exclaim, "What is the chaff to the wheat, saith the Lord" (Jer. xxiii. 28); and, "He that hath my word, let him speak my word faithfully," for, "if they speak not according to this word, it is because there is no light in them." What missionaries these to convert the world—to dissipate the gross moral darkness that broods over it—who have no light in themselves. Truly, "the vision of the mass has become as the words of a book that is sealed."—"The wisdom of their wise is perished, and the understanding of their prudent men is hid": Therefore, says God, "Behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder"; and they shall not understand, nor escape.

But I proceed to give more extract from this letter, in which Satan rebukes Satan—or, the men of the world rebuke the corrupt church and ministry of that land for intermeddling with politics;—and in so doing administers a severe rebuke to the church and ministry of this land.

In speaking of the means whereby access has been gained to this people, he says:

"The means which God in his providence has used to make the Gospel of Christ welcome to the people, is, the opposition which the priests have offered to the government of the republic. I will give you a specimen of the popular reasoning on this point. They say, 'Jesus Christ and his Apostles never meddled with politics. He said, My Kingdom is not of this world.'—Render unto Cesar the things that are Cesar's, and unto God the things that are God's. And it is not his will that the ministers of religion; should throw obstacles in the way of the ministers of civil government, nor in any way intermeddle therewith. Now, say they, 'our priests do thus meddle and oppose themselves, therefore they are not the true ministers of God.'"

What a clear, plain, common sense exposition of the scriptures quoted; and how easy it is to understand the Bible, when free from preconceived opinions on the subjects treated of; and what a rebuke to the church of this age, who are so deeply immersed in politics.

Even this same missionary we find intermeddling in the politics of the Romans, to carry forward his purposes of circulating the Bible; and in consequence of it is now imprisoned in their prisons. For, quence of it is now imprisoned in their prisons. For, in speaking of the advantage taken by him of this political prejudice against the priests, he says: "Some prejudice is required, of course, in doing this

and it is often a good plan to commence with a political exordium. This is the plan we follow." He is also engaged in obtaining the passage of a law on religious liberty, and adds: "For this purpose, in communication with several deputies of the Assembly, &c." And the report closes by saying: "We grieve to be obliged to close this account in Dr. Achilli's operations, by informing our readers that the latest intelligence left him, the occupant of a dungeon in Rome, to which he had been consigned by the reactionary government."

Oh! when will Christians learn to let Cesar manage his own affairs and kingdom, and trust in the living God for success in advancing the cause. If we are strangers, and pilgrims, and sojourners here, we have nothing to do with politics. We cannot serve two masters. Let us, then, serve the Lord Christ, and be willing to suffer with him; and then shall we also reign with him in glory.

Will our correspondents continue to furnish their usual rich variety of matter for our columns. They have not only our thanks, but the thanks of many glad hearts, for their past labors of love, for the truth. We hope they will not be weary in so doing, but abound more and more in the same good works.

If any of our patrons have recently sent money for the Harbinger, which has not been acknowledged in our published receipts, they are requested to inform us immediately. We make the request on account of recent robberies of the mail in this vicinity.

We have just received an addition to our assortment of tracts, &c., for notice of which and prices, see book notices on another page.

We have printed a few extra copies of this number for distribution. Those who wish can have them by sending in their orders accordingly.

Future Punishment.

REVIEW OF H. H. DORNEY'S NEW WORK.

Continued.

PART SECOND—CHAPTER THE FIFTH.

New Testament Doctrine of Immortality.—Two distinct classes of texts—Living forever promised on one hand; Everlasting Destruction threatened on the other.—Meaning—Christ the Great Teacher.—2 Tim. i. 10.—Eternal Life and Second Death.—How to be understood—Literally or metaphorically.—Preliminary Considerations.—See—Literary sense preferred—only possible sense in many passages.—In some where Life is a matter of promise—Objections considered—Result—Inference.

This chapter commences with a brief recapitulation in order to connect the present with the preceding chapters. Reason can not prove man to be immortal. It is not taught in the Scriptures thus far examined, that man is necessarily or naturally immortal. Adam was taught to believe in man's mortality—that death was made the extinction of his conscious existence. From this doom we are saved only by the mediation of Christ, of which the resurrection is an essential part.

The question now is, will the wicked (who are to be raised from the dead) live forever? As Christ is the grand teacher of immortality, we come direct to the New Testament to find an answer to our inquiry.

"What then does the New Testament reveal concerning immortality? We have not found it the inherent, absolute, and inalienable prerogative of a man as a man, prior to our entering the school of Christ; what shall we find here? Much about Life, 'Eternal Life,' 'Immortality';—But what? We will bring the various passages together, with those also which speak of those unhappy and inexcusable sinners who do not come to Christ for the blessings of salvation, and then see to what conclusion they conduct us.

"The righteous shall go into life eternal." He shall receive in the world to come, eternal life." He that believeth in him shall have eternal life." Whosoever believeth should have everlasting life." He that heareth my word and believeth on him that sent me, shall have eternal life, and shall not come into condemnation, but shall have everlasting life." That every one who seeth the Son may have everlasting life." He that believeth on me hath everlasting life." Who drinketh my blood hath eternal life." I give unto my sheep eternal life, and they shall never perish." He should give eternal life to as many as thou hast given him." To them who seek for glory, honor, immortality, eternal life." Being free from sin, ye have the end, everlasting life." The gift of God is eternal life, through Jesus Christ our Lord." He that loveth of the spirit, shall of the spirit receive life everlasting." Then that should have been before

on him to life everlasting. 'In hope of eternal life which God promised.' And this is the promise that he hath promised us, even eternal life. 'The record that God has given to us eternal life.' Looking for the mercy of our Lord Jesus Christ unto eternal life.

'He that believeth not the Son shall not see life.' The preaching of the cross is foolishness to them that perish. 'Vessels of wrath fitted to destruction.' Many walk whose end is destruction. 'Who shall be punished with everlasting destruction from the presence of the Lord.' 'Lusts which draw men in destruction and perdition.' 'Them which draw back unto perdition.' But these as natural brute beasts made to be taken and destroyed shall utterly perish in their own corruption. 'The day of judgment, and perdition of ungodly men.' 'He will burn up the chaff with unquenchable fire.' 'For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble.' And the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. 'As the vessel of the potter shall they be broken to shivers.'

'If ye live after the flesh, ye shall die.' Whosoever was not found written in the book of life, was cast into the lake of fire. 'This is the second death.'

'We observe one thing very prominent on the face of all these declarations, namely, that he alone hath everlasting life who seeks salvation from Christ. It is the prerogative of the true believer to say with the apostle, 'this corruptible must put on incorruption, and this mortal must put on immortality.' It is they only 'who, by patient continuance in well doing, seek for glory, honor and immortality,' that will have 'eternal life'; it is their exclusive privilege to have their names enrolled in the 'book of life,' and to 'eat of the tree of life, which is in the midst of the paradise of God,' and to drink of the 'pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.' While the 'second death,' perdition, 'everlasting destruction,'—whatever may be meant by these terms, which we will presently examine,—await those who 'will not come unto Christ, that they might have life.'

'Of course we are not unaware of the common practice of explaining 'life' to mean happiness, and 'immortality' to mean an eternity of bliss; while 'destruction,' 'perdition,' 'death,' are explained to mean an eternity of miserable existence. Nor will I deny that 'life' may be sometimes used in the sense alleged. But then that it is invariably used so, no one will affirm on the other part; while every one will admit that it is frequently to be understood in its primary and common signification. So that we must try to discover the precise force of the words as used in the numerous passages now adduced which are presented above merely as generally illustrative of the manner in which the scriptures uniformly speak of the future portion of the two opposite classes of mankind,—the pious and the ungodly.

'And without casting any unworthy imputation on any parties, I may be allowed to say that it does not seem to me, that unwarrantable liberty is taken when these words, touching the future state, are invariably taken in their secondary sense; their primary being set aside, chiefly because expositors have previously determined that all men, without exception, are immortal; which assumption of course necessitates their seeking for some other than the natural interpretation, when immortality is promised on the one hand, and destruction threatened on the other. For if man be absolutely immortal, an endowment already possessed cannot be a matter of promise; and so also if he be immortal, he cannot literally 'perish,' or 'be punished with everlasting destruction'; and thus another sense has to be sought for such terms. For my own part, I am disposed to urge in his obvious sense the exhortation of our Lord,—'Fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both body and soul in hell.' Matt. x. 28.

'But of course the reader demands to know the grounds on which I understand the terms alluded to in their literal sense. To this subject therefore let us come, and may the illuminating Spirit that inspired the scriptures, be our guide to a correct interpretation of them. The course we propose to pursue is, first to make a few general observations, and afterwards examine separately some of the passages quoted.

'But before we proceed on this course, let us advert to some more distinctly than we have done last time, the declaration that Christ is the great author of immortality. For it was uttered in a public and solemn declaration, and noticed, and especially so by, for the object of my opponents deems the text alluded to a sufficient

proof of an eternal existence for all mankind. I refer of course to—

'2 Tim. i. 9-10. Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel.'

'Let the reader distinctly understand, however, and please to keep in mind, that I by no means adduce this text to prove that Christ is the bestower of immortality (though we shall perhaps find this to be the doctrine of some other parts of Holy Writ) but am quite satisfied with the ordinary interpretation. Nor will I object to those expositors who take 'life and immortality' to be put by hendiadys for 'immortal life.'

'Let us then understand this text to teach that Christ hath authoritatively revealed the grand fact of an existence beyond the grave, and that for ever; that he has thrown the full light of certainty on what before was but dimly guessed at, or doubted of, or absolutely ridiculed by heathen philosophers, while it was not properly understood by the Jews themselves. For though it surprises me to find that any can believe the pious under the patriarchal and mosaic dispensations to be altogether ignorant of a future life, when the apostle so distinctly affirms that 'they sought a better country, that is a heavenly,' and 'had respect to the recompense of the reward'; yet, on the other hand, is not easy fairly to extract the doctrine from the early portions of the scripture, while, beyond all doubt, the promises and threatenings made to the Israelites related to temporal blessings and calamities. And so late as the very time of our Lord's abode on earth, the best educated and the most acute of the Jews themselves disbelieved a future life altogether. So that no one can fairly allege that the subject did not need to be authoritatively settled. Let the text be taken as an assertion that Christ had dispelled the darkness which hovered over the tomb, and has established once for all the doctrine of a never-ending existence. This was an unutterably glorious fact for apostles to go forth to publish to mankind. But this general and indefinite assertion leaves abundant room for a few inquiries and remarks. And—

'i. If the clearest revelation ever made of a future and immortal life—a revelation which, as compared with all preceding knowledge on the subject, is called a 'bringing to light,' implying previous dimness and even darkness,—was made by Christ; then is it not quite incompatible with the hearty belief of this to maintain, as many so fondly do, that the very first page of revelation plainly teaches the immortality of man?

'ii. May not the general assertion, that Christ has placed the doctrine of immortality in a clear light, still leave room fairly for the question, Does this relate to all mankind, or to some only? that is, Is it absolutely, or contingently true? For Christ also placed in clear noon-day light the fact that God forgives sins; while it is nevertheless true that he forgives only those that turn to him in true repentance. And in our text the apostle evidently intends the assertion as something exceedingly blissful; but immortal life is a glorious fact only for the saved. As the Eclectic Review says, mere existence is not necessarily a blessing.

'iii. And certainly in the very verse before the text the apostle speaks not of all mankind, but of some only. Let us read it in its connection. 'Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel.' So that if we read the two verses together, as we ought, our present text would really seem to have its most appropriate meaning in an assertion of the glorious abolition of death, and enjoyment of immortal life, for all that are 'saved and called with a holy calling, according to the grace given them in Christ Jesus before the world began.' On the meaning of which expressions, I appeal with considerable confidence to my evangelical brethren.

'iv. It is quite the manner of inspired writers to assert in a general way, and without any restriction, blessings which the God and Father of all has exhibited for all, but which, nevertheless will be really enjoyed only by some, because only some will avail themselves of the provision so amply made.

'v. The immortal life here spoken of is connected with the gospel,—brought life and immortality to light through the gospel;—so that it would seem to be one of the gospel blessings, and if so, to be enjoyed on gospel terms. But

not laying much stress on this, it does seem important to observe—

'vi. That if Christ hath more clearly than any preceding teacher revealed, and that authoritatively, an immortal existence for man, we are bound reverently and submissively to sit at his feet and learn of him the true words of God on the subject. So that we have to refer especially to our Lord's own discourses, since Paul says Christ hath set the subject of immortality in a clear light, and proclaimed it unambiguously.

'Now I ask—Where? In what recorded discourses hath Christ made the doctrine of immortality plain, except in those very discourses of his wherein he promises Life, Eternal Life, never perishing, &c.; which if we understand them literally, do indeed exhibit him as the authoritative revealer of life. But if all these passages are to be set aside, with the gratuitous assertion that the word life is not to be understood literally, then hath Christ nowhere set this mighty doctrine in the clear light, which it is affirmed.

'But the popular exposition of those passages, in the gospels denies that they are to be understood literally, and proceeds of the hypothesis that man is so plainly immortal that it needed no teacher sent from God to reveal that!—Where, I ask, has the Saviour authoritatively revealed the amazing fact of immortality, (which Paul says he has placed in a cloudless light) except in those very passages which are denied to teach the doctrine? A denial which our theological system alone renders necessary; for in all the discourses in which our Lord reveals Life, Everlasting Life, it is held out as the peculiar prerogative of those who believe on him, and to whom he announces himself as the bestower thereof.

'From all which I feel compelled to refuse my assent to the interpretation which would make this verse teach a universal and unconditional immortality; and am compelled rather to think, not only that it contains nothing contradictory to the views suggested in this work, but that it harmonises therewith. And since it affirms Christ to be the authoritative teacher of the amazing fact of immortality, it remits us to himself to learn with reverent submissiveness the truth from his own sacred lips. So that we must inquire the doctrine of Christ as recorded by the evangelists.

'But it would be neither fair to my readers nor courteous to the best of my reviewers, to pass, without notice, the remarks of an opposite character which have been made on our present text. The Eclectic Reviewer says,—

'With Mr. Dobney, we do not hold the necessary immortality of the soul. With him also, we do not hold human reason competent to prove anything on this point. We hold, however, the actual immortality of the soul; and regard immortality as an attribute originally conferred on man, in congruity with his rank as a rational being and with the designs of God respecting him.

'In order to adduce scriptural proof of this sentiment, we quote the declaration of the apostle, 2 Tim. i. 10, that Christ 'hath vanquished death, and brought life and immortality to light'; and we hold this quotation to be amply sufficient for our purpose. Christ is here said to have 'brought to light,' or to have fully and authoritatively revealed, 'life and immortality';—that is, the fact of a future and immortal existence for mankind. We say for mankind, meaning the whole human race, in opposition to the restriction held by the author, for the following reasons:—

First, because no distinction is made by the apostle, and his language must consequently be taken universally. To introduce a distinction of which he has given no intimation, would be totally unauthorized and unwarrantable. Secondly, because the entire structure of the passage forbids restriction. The life which Christ is said to have brought to light, stands in direct contrast with death, and must be regarded as co-extensive with it. As death occurs to all, so the life and immortality belong to all. Besides, if the immortality be denied to any portion of mankind, so also must the life, for they obviously go together. It would do strange violence to this text to make it teach future existence for all, and immortal existence for a part. But, as Mr. Dobney admits, all are to live hereafter; consequently, all will be immortal. In truth, however, although the terms are two, the thing intended is one and indivisible. Life and immortality is only a Greek idiom for immortal life. It is an immortal existence which Christ has revealed; and this immortal existence, is the only future existence for man of which anything is made known to us. It follows, therefore, that all existence in a future state will be immortal, and that the idea of a limited existence for any part of mankind is not merely unsupported, but contradicted, by the language of the apostle.

'I accept the rendering, 'immortal life.' My

reviewer then lays down two principles, on which we are at issue. Let the reader judge. His first is, that 'Because no distinction is made by the apostle, his language must consequently be taken universally.' Let us look at this—

'And it is obvious to remark, that of course this principle is of no use, unless it be sound and good. But how shall we ascertain this? Let us just throw it into the form of a general principle, which a student of Scripture might take as an unimpeachable canon of interpretation. Well then! what would be this,—Whenever a general declaration is made, and no distinction is at the time made by the writer, it must always be taken absolutely, and in its widest sense. But I am sure the reviewer himself would be one of the last men to lay down such a rule, and affirm that general terms are always to be understood universally, and that to no passage must we apply a restriction, unless the writer himself has made a distinction. For if he will affirm this, it will be easy to produce plenty of passages in which the use of universal terms, no distinction being drawn, must compel his assent to doctrines much more odious to orthodoxy than that maintained in these pages. Let us think a moment.

'I, if I be lifted up, will draw all men unto me,' said the Saviour; 'all men,'—here then I apply my reviewer's canon. 'No distinction is made by the [speaker] and his language must consequently be taken universally.' So then we have Christ's word for it, that all men will be drawn to Christ. The apostle tells us that God 'will have all men to be saved,' and as he introduces no distinction, my reviewer, faithful to his own principle, must believe this to be absolutely true of every individual of the human race. So too he will understand in like manner of all the human and fallen angelic race, that God will reconcile them all to himself in Christ Jesus; for the apostle says that to the name of Jesus all shall bow, of celestials, terrestrials, and sub-terrestrials,—and all things are to be reconciled, and, in the Apocalypse, the whole creation is represented as echoing the song of praise which the elders and angels before the throne commence. But there are scores of such texts, in which there is no restriction made by the writers, and where therefore the universal sense must be conceded. Verily, the Universalists will be thankful for this convenient philological axiom, and will proudly claim it for themselves. The first principle, then, cannot stand.

'Let us look at the Second. It is, that the death abolished, and the immortal life revealed, stand in direct contrast with each other, and are, therefore, co-extensive. Very well, this is quite intelligible. The death abolished stands in contrast with the life revealed. But the life is ruled to be 'immortal existence,'—then what was the antithetical death abolished? By my reviewer's own law of antithesis, to which we shall refer on a subsequent page, the death which is the antithesis of the immortal life, must be therefore non-existence, or perishing. Yes, if life and immortality is a grecism for immortal life, in the sense of never-ending existence, then, according to his own rule respecting antithesis, the death abolished must have been the exact opposite to the life or existence revealed, and so must be death literal, or cessation of being. But if Christ 'abolished' this in any way, it must have been what men, without Christ's mediation, were exposed to.

'But the reviewer says Christ 'vanquished death,' which as the opposite to 'immortal life,' must be taken literally. Then men must have been in danger of it. For as an apostle disdained to fight as one that beath the air merely, so we may be quite sure that Christ does not 'vanquish' airy nothings.

'But he adds 'It would do strange violence to this text to make it teach future existence for all, and immortal existence for a part.' Well, but who attempts to do this? The announcement, on one page of revelation, that Christ hath vanquished death (which is meant for a part of the blessing, I presume, in harmony with similar declarations) and revealed immortal existence, does not surely close the question against all further inquiry; does not preclude our asking and obtaining from other passages an answer to the question, Has Christ vanquished death for all men? and is this immortality which he reveals the prerogative of all?

'Still further, my reviewer, on another page of his calmly argumentative and forcible paper, lays it down that death, when threatened to the sinner, or mentioned as that from which Christ saves, means the entire aggregate of all the penal consequences of sin. Well then, I fear the Universalists will again claim him. For according to his axiom, since there is no restriction made by the apostle, the terms must be understood universally. And so on his own principles,—first, as to the meaning of death from which Christ saves, and then as to the unrestricted character of the text—all the penal consequences of sin for all

ranked are abolished by Christ. And as life, eternal life, (and immortal life) is an exact copy of the life of Christ, then, remembering his law about no restriction, seeing all men have this immortal life, all men are to be happy."

As the subject of this chapter is too copious and too momentous to be unduly condensed, I have given a long extract. This presents considerations altogether above those generally entertained of that familiar text. All will sustain a loss who do not "read and inwardly digest" the above remarks of Mr. D. My limits only allow me to note a few naked thoughts:

1. The great Teacher says of the wicked, at some point in the future, they "shall not see life"—their "end is destruction." For them there will be "a second death."

2. It is altogether gratuitous to use the leading terms "life," "death," "salvation," and "destruction," "preservation," and "perdition," as applied to the righteous and the wicked, habitually in their secondary sense!

3. As "life and immortality" are "brought to light" by Christ, then it was not brought to light in the first page of Revelation—much less in the vapory philosophy of Pythagoras and Plato, Socrates or Seneca. None but those not "of the truth," can fail to feel the force of this obvious fact.

4. The principle of the Reviewer of Dobney, referred to above, illustrates the method by which most men make out their theories. They read the text, infer something entirely foreign to its statements, and in opposition to its terms and relative facts, and thus they would vainly establish their views!

J. B. C.

From Bro. G. Dillabaugh,

DEAR BRO. MARSH:—Since hearing you last First Day, my mind has been occupied in ruminating over your discourses; and they bring to my mind more forcibly my former thoughts. How true it is, if we learn of Jesus, we are his disciples, and not the disciples of men. If we learn of him, and continue to learn, we are truly his disciples, and shall know the truth, and the truth will make us free. A disciple is not above his teacher. But let every one who would be complete, be like him: for he has left us an example that we should follow his steps. 1 Pet. ii. 12-25, 1 John i. 3-6. He that saith he abideth in him, ought himself also to walk even as he walked. What a perfect example! He did no sin: neither was guile found in his mouth. When he was reviled, he reviled not again. When he suffered, he threatened not, but committed his cause unto Him that judgeth righteously. O ye messengers of the Everlasting Gospel, shun not to declare the whole truth. And when you are reviled, revile not again. When you suffer wrong from the wicked, do not threaten them, but commit your cause to the same righteous Judge your Teacher did.

Again, if we learn of Jesus, we will keep his commandments—because he has said, "If ye love me, ye will keep my words." (John xiv. 15, 23; xv. 10-14.) Now if we say we love to keep his commandments, and, at the same time, are not keeping all, but reject some, and are keeping the commandments of men, instead of those given by our Teacher, we have not learned as we ought of him, and cannot be his disciples.

Again, if we learn of Jesus, we will have perfect love one for another, so that we could lay down our lives for each other, as Jesus did for us. (John xv. 13; 1 John iii. 16; John xiii. 34, 35; 1 John iii. 14.) "Beloved, let us love each other; for love is of God, and every one who loveth is begotten of God, and knoweth God. He who loveth not, knoweth not God; for God is love." My dear brethren and sisters, let us not love in word, neither with the tongue, but in acting and in truth; and by this we know that we are of the truth, and shall render our hearts calm before him. Having purified your souls by obeying the truth, through the spirit, to unfeigned brotherly love, love one another with a pure heart fervently. Our love must not only flow from our lips, but like a fountain that sends forth pure water, it must flow from a pure heart. (See James iii. 11-18.)

Once more: if we learn of Jesus, we will be found watching unto prayer. How often he retired to secret places, and poured out his soul to his Father in prayer. He has commanded us to enter into our closet (or some secret place), and pray to our Father in heaven. O, how many there are, who know the truth, but do not purify themselves through obeying it. They cannot get "time to wait upon the Lord," as he requires; but if they pray once a day in their families, they think it enough. "When night comes they are so tired and sleepy that they must retire to bed, without rendering thanks to their God for His goodness to them through the day." Duty to them

is a task. If they have some work that they are in a hurry to have done, they will omit all duty and do their work first; whereas, we ought to do the work of the Lord first, and wait upon him acceptably—and then be diligent in our labors. Learn of Jesus and he will teach you the right way. Do not neglect prayer in your families, nor in secret, but "watch and pray always." Luke xxi. 36. Here is a lesson from our blessed Teacher, and I will refer you to one given by Paul: 1 Thess. v. 15-18. Please turn to it. In conclusion, let me refer you to one more passage: Zeph. ii. 3—"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."

I am yours in the bond of love, ever learning of Jesus, expecting to enter the kingdom only through great tribulation.

G. DILLABAUGH.

Rochester, N. Y., Oct. 18, 1849.

"THE ADVENTIST."

The Diagrams and Explanations of Daniel II. & VII. and the Trumpets, together with other matter, are now published in a sheet of eight pages, of the former size of the Harbinger, with the above title. The paper is now ready for delivery, and we hope our friends will order what they want immediately. We have an edition of several thousand copies already on hand. TERMS—\$1 per hundred.—Address, "L. D. MANSFIELD, Syracuse, N. Y."

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Bro. Loughhead, of Elmira, did not say whether he wished the amount in papers. We send him a few copies, if he desires more please inform us.

L. D. MANSFIELD.

[We have received and perused a copy of this sheet. It is just what is wanted. We have long felt the want of tracts illustrating the prophecies which demonstrate the consummation of our hope to be near. We hope the brethren will send in liberal orders to Bro. Mansfield for the tracts, and scatter them broad cast over the land. There should be 50,000 of them circulated forthwith. God speed the work.—F.]

"The Purpose of God."

The two editions of 7000 copies, of this work, printed last fall, are entirely exhausted, and have been for some time. There is a demand for them, almost daily. I have been frequently solicited to print another edition, and have been advised to have the work stereotyped; both of which, I have long desired and purposed doing, but as yet, have not been able to, for want of funds.

Now, let those who wish for the work, send in immediately, how many they will take. The price will be the same as heretofore, \$4 per hundred; and if sufficient are wanted to meet the expense of stereotyping, it will be done forthwith. Or, if any of the Lord's stewards will loan me \$75, to be paid with interest, as soon as realized from the sale of the work, it would do as well. We shall have it stereotyped, if possible, this month.

N. B. Address E. R. Pinney, Rochester, N. Y., and send in your orders immediately; and those brethren who owe on former editions, will speed the work, by forwarding the amount due.

Your brother, in Christ,

E. R. PINNEY.

"THERE WERE GIANTS IN THOSE DAYS."

Professor Silliman, in one of his lectures, mentions the discovery of an enormous animal of the lizard tribe, measuring eighty feet in length, from which he infers that all animals have degenerated in size—and this supposition is fortified by a reference to the history of giants in the olden time. It appears from the list furnished by the Professor, that we of the present day are mere "Tom Thumbs," when compared with the huge individualities of antiquity. Here is the list:—

The giant exhibited in Rouen in 1735 measured over eight feet.

Gorapius saw a girl who was ten feet high! The body of Grestus was eleven and a half feet high!

The giant Galbara, brought from Arabia to Rome, under Claudius Cæsar, was near ten feet. Funpman, who lived in the time of Eugene II., measured eleven and a half feet!

The Chevalier Scorg, in his voyage to the Peak of Teneriffe, found in one of the caverns of that mountain the skull of a Gnuance, which had eighty teeth, and it was supposed that his body was not less than fifteen feet long!

The giant Ferragus, slain by Arlando, nephew to Charlemagne, was eighteen feet high!

In 1614, near St. Germain, was found the tomb of the giant Isoret, who was twenty feet high!

In 1599, near Rouen, they found a skeleton whose skull held a bucket of corn, and whose body must have been eighteen feet long!

Platons saw at Lucerne, the human bones of a subject nineteen feet long!

The giant Buart was twenty-two and a half feet high; his bones were found in 1708, near the banks of the river Moser.

In 1422, near a castle in Dauphine, a tomb was found thirty feet long, twelve wide, and eight feet high, on which was cut the words "Keutolochus Rex." The skeleton was found entire, twenty-five and a half feet long, ten feet across the shoulders, and five feet deep from the breast bone to the back.

Near Mazarine, in Sicily, in 1516, was found the skeleton of a giant thirty feet high! His head was the size of a hoghead.

Near Palermo, in Sicily, 1548, was found the skeleton of a giant thirty feet high.

Appointments.

Providence permitting, Bro. I. W. Bissor will preach at the following places:—
Racineville, Nov. 6th, at 7 P. M.
Wincham, Nov. 9th, at 7 P. M.
Mt. Holly, Sunday, Nov. 11th.
Shrewsbury, Nov. 17th, at 7 P. M., and continue over the Sabbath.
Mendon, Nov. 19th, at 7 P. M.

Meetings will be held, if the Lord will, at the following places; each to continue over the Lord's day:

Lake Gage, Steuben Co., Ind., commencing Saturday, Nov. 10.

Bro. S. A. Chaplin, of Indiana, will attend the above meetings.

E. MILLER, Jr.

Bro. J. B. Cook proposes, the Lord willing, to preach as follows:

Norwalk, Ohio, as Bro. Alling may appoint, Nov. 4th, and two days after.

Cincinnati, O., as Bro. Carver may appoint, Nov. 11th, and two days after.

Jeffersonville, Ia., as Bro. N. Field may appoint, Nov. 18th, and two days after.

By Divine permission, Conferences will be held at the following places:

Essex, Vt., at or near B. L. Buell's, commencing Thursday, Nov. 8th, at 1 o'clock, P. M., and continue over the Sabbath.

Georgia, Vt., commencing Thursday, Nov. 15th, at 1 o'clock, P. M., and continue over the Sabbath.

Swanton Falls, commencing Thursday, Nov. 22, at 1 o'clock, P. M., and continue over the Sabbath.

Bro. J. Cummings and L. Dudley will attend.

ROBERT DARLING.

I will attend meetings in the following places, and at the times appointed, if God permit:

Oswego, 1st Saturday and Sunday in November. On Saturday, at 2 P. M., and in the evening. At the usual hours on Lord's day.

Springwater, 2nd Saturday and Lord's day of November. Meetings as above.

Geneva, 3rd Lord's day of November. Seneca Falls, 4th Lord's day of November.

G. W. BURNHAM.

G. W. STOCKING appoints to preach at Centreville Friday evening, Nov. 23d.

C. F. SWART appoints to preach at South Creek, Pa., Tuesday evening, Nov. 20th, where Bro. Warren may appoint.

Also, at Millport, Thursday evening, Nov. 23d. Also, at Martin's Hill Friday evening, Nov. 23d, to continue over the Sabbath. Bro. Stocking is expected to be at this meeting.

God willing, I will preach at Albany, Nov. 4. " West Troy, Nov. 11. " Albany, Nov. 18.

WM. INGMIRE.

SECOND ADVENT MEETINGS.

Rochester.—Irving Hall, Buffalo street, opposite the Eagle Hotel, three times on Sunday, and on Tuesday evening.

Buffalo.—Chapel on Delaware, third house from corner of Huron street, three times Sunday, and Tuesday and Thursday evenings.

Springfield, Mass.—Dwight's Hall, Sanford street, two doors from Main street, every Lord's day and evening.

Albany.—Second Advent Chapel, Blount's buildings, corner of State and South streets, thrice on Lord's day, and Tuesday and Thursday evenings.

Syracuse.—Brinfall's Hall, one door east of Brinfall's Hotel, Fayette St. Preaching may be expected three times every Sabbath.

Canandaigua.—Town Hall, every Sunday at 10-1-2 A. M., and 9 P. M. Praying meetings on Tuesday and Friday evenings.

Notices.

Business Items.

S. S. Smith.—The money was not received, but we have credited the \$1 on your acc't, which pays to No. 316, Jan. 12, 1850.

W. J. Cady.—Your previous remittance paid to No. 278—this to 304—stopped.

S. Brackett.—We find only \$1.25 on our books to L. S. Davidson.

J. C. Bywater.—A box here from Little Falls, subject to your order.

Books sent.—G. W. Burnham, J. Brown, B. B. Brigham, S. Taylor, M. Helms, S. Robinson, J. Locelyn.

To send, the Harbinger, to the Book of the Harbinger and Advocate, \$1.00. The Lord reward the donor.

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Poetry.

(Original.)
THE HOLY CITY.

The streets will all be paved with gold,
The walls with diamonds fair,
The gates are richly set with pearls,
And Jesus will be there.

CHORUS.

O heaven, sweet heaven,
That's the home for me;
I'm bound for that bright city,
My blessed Lord to see.

And then there'll be no sorrow,
For Jesus Christ will reign;
The withering blight that sin has made,
Will ne'er be felt again.

The city hath no need of sun,
Or moon, to light the way;
The Lamb of God is ever there,
And all is perfect day.

A stream of water glideth through,
Like chrysal, clear and pure,—
The tree of life on either side,
Its fruit is ever sure.

Through tribulation we shall share
The glory of that day,
When God himself will dwell with men,
And wipe their tears away.

The saints will all be clothed in white,
And palms of victory bear,
And crowns of glory on their heads,
And the bright city share.

That glorious city, bright and fair,
Will soon to earth descend,
And all the saints be gathered there,
For Jesus is their Friend.

F. A. B.

Communications.

(Original.)
Mesmerism.—No. 7.

Being a synopsis of the arguments advanced in a Course of Lectures, delivered in the fall of 1847, in Dr. Laussing's Church, New York City.

BY WILLIAM H. BLAKENET.

The revelations of Swedenborg as well as those of young Davis, give additional evidence to my position, but I forbear presenting them for the present. Says Christ (Matt. xxiv. 24): "For there shall arise false Christs and false Prophets, and shall show great signs and wonders, inasmuch that, if it were possible, they shall deceive the very elect." Now how was this to be accomplished, unless by imitating the good deeds of Christ. He healed the sick; and so did they, (the false Prophets and false Christs, as alluded to in our last). He restored the blind to sight; and so did they. Christ professed benevolence; and so did they. Hence it is evident, that they professed to do an apparent good. In the passage quoted above, the epithet "great" is prefixed, to show how astonishing the works of the deceivers would be. Now it is evident that Satan does not seek to promote the permanent good of mankind, neither by the cures effected by the agency of "false Christs" or Mesmerism: for he presents to a man life when death is his object. Look at his soft, and I was going to say, philosophical reasoning, to our first parents: "This tree, which is so unreasonably forbidden, why it is good for food, pleasant to the eye, and a tree to be desired to make one wise—and in the day ye eat thereof, instead of dying, ye shall be as gods! Expediency is laid at the bottom of moral obligation, and hence, says he, "Let us do evil that good may come!"

But what great work can Satan wish to accomplish, that he should do so much good? Is it strange that to gain the soul he should build up the body? There are many writers on this subject, who, after laboring hard to establish the scientific claims of Mesmerism, go back to the days of Christ and identify their phenomena with his miracles—assuming that the latter was the result of the "Mesmeric power," though "not understood, at the time, by Christ and his apostles."

Again, we have a very singular and striking exhibition of these phenomena, as witnessed in London, about two centuries ago, among the Ursuline Nuns, and at the tomb of Saint Paris. Persons afflicted with various maladies, and some, too, which baffled the skill of the most efficient physicians, would be radically cured on approaching the tomb, without any external or internal applications.

Among the Ursulines the phenomena of Clairvoyance were also developed. Hence, they possessed a knowledge of language, under certain circumstances, which they never made a study—at which time they became insensible to pain, and also endowed with the gift of prophecy.

Now here was the very essence of Mesmerism demonstrated: and Deluze, the colleague of Mesmer, anticipating, no doubt, an unfavorable issue, in the interpretation of said wonders, undertook to account for them on the principle of "Human magnetism." Hence, says he, "they magnetized each other without being aware of it."—There were also a class of persons in that day, who, styling themselves "Spiritualists," would produce the phenomena of Mesmerism, while "offering up a petition to God." Their subjects were also remarkably disposed to the wonders of Clairvoyance; and, notwithstanding its early date, it was called, as now, "the highest degree of the phenomena." And what makes it still more remarkable is, the phraseology employed in describing the process—"willing it to be done," as in Mesmerism now.

We have already observed that the "showing of great signs and wonders, as connected with the life and public ministry of Christ, as well as the apostles, were for the purpose of establishing the truth of the religion they taught. They were designed as infallible tests by which to try the spirits. Hence, saith "the law and the testimony," "If there arise among you a Prophet, and giveth thee a sign, or a wonder—and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods—let us serve them; thou shalt not hearken unto the word of that Prophet, for the Lord your God proveth you," &c.

Hence, it will be observed, that it is not the "showing of great signs and wonders" which is to sustain any professed teacher—but the demonstration of them in support of the true religion. And Paul, in view of the many Theological Standards, which were and would be erected to deceive the unsuspecting, says: "There be some that trouble you, and would pervert the gospel of Christ; but though an angel from heaven preach any other gospel unto you, than that which we have preached, let him be accursed."

Now that there were two series of miracles performed under both dispensations—the one in support of the Christian religion—and the other, to so far imitate them, as to leave the mind in suspense as to which was from God, is a fact clearly taught in the Scriptures: hence, the one was divine, and sought the permanent good of mankind—while the other was Satanic, and designed to deceive. And hence the miracles mentioned in the book of Exodus, and in the four gospels, were not in confirmation of the sinful practices of the age, but gave testimony of a more liberal religion, which originated in God and sought the good of all mankind. Even the philosophical (?) adversaries of the Christian faith never doubted the sincerity of the apostles, but boldly accused them of bearing false witness. I am aware that many theological writers have labored hard to prove that the miracles mentioned, in both the Old and New Testament Scriptures, were merely forged miracles, having their origin and consummation in the presence of man—while others have attempted to show that no testimony is sufficient to establish the truth of any miracle, among which, is the celebrated Mr. Hume. And there is still another class who insist that the days of miracles, both Divine and Satanic, ceased in the apostolic day. We shall not however undertake to controvert either of the views as held above, leaving the reader to decide these questions in the light of Revelation.

Assuming that the days of miracles (Satanic) does and will exist until the consummation, I would call attention to the circumstances under which they are now developed, through the agency of Mesmerism, with proof, &c.

Now it is well known that if a physician has a case of peculiar character to treat, that he refers to his "Medical authority"—and when his eye fastens on a classification of symptoms, corresponding to the one in question, he readily detects not only the nature, but the character and name of the disease: and hence, when a "new theory" springs up of peculiar claims, accompanied with extraordinary developments, we at once refer to past experience, and to our standard authority. If in this we discover a precise like "theory," attended with similar phenomena, and producing the same results, we at once detect its name, and hence are prepared to treat it accordingly.

We say, then, that Mesmerism, although understood by a different name, existed, both under the gospel and Mosaic dispensations. "To the law and to the testimony;" if they speak not according to this word, it is because there is no light in them.

GRADATIONS OF DRUNKENNESS.—There is a Rabbinical tradition related by Fabricus, that when Noah planted the vine, Satan attended and sacrificed a sheep, a lion, an ape, and a sow. These animals were to symbolize the gradations of inebriety. When a man begins to drink, he is

meek and ignorant as a lamb; then he becomes bold as a lion; his courage is soon transformed into the foolishness of an ape; and last, he wallows in the mire like a sow.

From the Christian Magazine.

Judgments of God now in the Earth.

In view of the bloody wars, consuming famines and desolating pestilences, that now, like destroying angels unsheath their swords in the face of the nations of the earth, we are often ready to ask, Why do not the people repent to give God the glory? Many answers may be given, but we call attention to one which we beg leave to consider. The reason why these judgments fall of their intended effect upon many, is because of a confused and uncertain sort of infidelity in the superintending Providence of God. Men have learned, from a deceitful philosophy, as we conceive, so to ascribe all calamities to secondary causes, as to displace God from the throne of his government, deify what they call the course or laws of nature, and cause their minds to lament as unavoidable disasters what the Scriptures would teach us to believe were under the directing and controlling hand of the Preserver of man. Now upon this subject we need clear and consistent views: free alike from superstition and infidelity. Of the former, my acquaintances are not in much danger; but to the latter, and if possible, greater evil, there are few with whom I meet who are not eminently exposed. Wars they ascribe to the passions of men; Famines to accidents of weather and imperfect agriculture; Plagues and Pestilences come from vapors that ascend out of the earth, and are to be accounted for upon Geological principles yet to be developed. All this would be well enough, if men, in their reasoning, would not stop here. But it is a narrow philosophy and a Godless religion that is satisfied when it beholds merely the second or lower instrumentalities by which an effect is produced. It traces indeed, the effect to a cause; but the cause of causes it does not consider. It sees a weapon sufficiently formidable to effect the calamity contemplated, but it is blind to the hand that wields it, and is therefore practically atheistic. It forgets that the course of nature is but an empty phrase, and at least means nothing more than the uniformity with which God governs all things.

The passions, counsels and designs of men bring on wars; but what man, twenty years of age, has not learned that by incidents unforeseen, those wars, as well as the human agencies that produced them, are overruled to quite different results to any intended or imagined. Men plan and devise and execute, but there is a deeper plan and, a higher purpose, and a more extended execution than human sagacity ever thought or dreamed. And with respect to what are termed natural causes, they are all unintelligent and do nothing of themselves. They are but uniform agencies under the control, as they originated in the wisdom of the Providence of God.

But does not the difficulty lie here? That which Jehovah does once, man is willing to ascribe to him; but that which he does always and uniformly, he will not. For example, if the sun should stand still for a day, he would bow down in terror, and own the hand of God; but that he runs his shining course every day, man singularly fancies that the hand of God is withdrawn, or is not!

Now the Scriptures teach that He causes his Sun to rise upon the just and the unjust; that He sends rains and fruitful seasons, or withholdeth them and blasts with draught and barrenness;—that He taketh care of the ravens and heareth the young lions when they cry; that He beautifieth the lily and numbereth the hairs of our head—in a word, that He giveth or withholdeth from us all good things to enjoy. And so also of the instrumentalities by which he punishes the inhabitants of the earth. The very causes of our comfort and support he makes instruments for our punishment when our crimes demand it. The heavens, over our head, may become brass—and the earth, beneath our feet, iron. He sendeth Pestilence, walking in darkness—and sickness, wasting by noon-day. He sendeth rains, but they drown the earth. He sendeth heat, but it scorches to draught. He sendeth winds, but they bear the heavy vapors of disease and death. Secret curses, growing often out of what we fancied would be a blessing, often cause the riches, strength and glory of nations to decay; they become strangely impoverished in the midst of plenty—and poverty, weakness and shame, like the gray hairs of advancing age, come imperceptibly upon them.

But when all these fail to teach man, there is yet another step in the divine procedure—the last, least feared, and most fearful of all Providential correctives; their own wickedness is left to

correct them. "My people would not hearken unto my voice, and I marvel would not obey me: so I gave them unto their own heart's lusts, and let them follow their own imaginations." "Thine own wickedness shall correct thee, and thy back-wardness reprove thee." (Ps. lxxxi. 11; Jer. ii. 19.)

God is in every thing. Directly or indirectly he contrives and governs all. The opposite of this statement is absurd. When we see his hand we should acknowledge it and adore. When we cannot see, we must believe, we must trust.—Throughout the universe, nothing happens without God. Either by decree, or permission, or superintending control, His hand is ever active. Nothing is too great or unwieldy for his management; nothing so insignificant, or minute, as to escape his inspection and care. He guides the Sun, in his flaming chariot, and he watches over the obscure cot of the humble good man, and restrains the wrath of the wicked, or makes it to praise him. And although there may be dark and dreadful appearances in human history, and we may find it impossible to fathom any part of the complicated system of his government, yet, in the knowledge of his wisdom and power, we may be confident that "ALL THINGS work together for good to those who love God."

The error upon this subject most common, is that of regarding one event as Providential, and another as not. Some, to us, remarkable incidents in our own history, or that of others, we call Providential, and we are ready to say, this is the hand of God, whilst that is not. Now God is in one event as much as in another, though not for the same specific purposes; and though from our limited and often perverted powers of observation, we may not be able to discover how or wherefore he is present, we should neither deny his presence nor so recognize it as to dispute it in another and a contrary event. "God is in all and through all." And the source of support and comfort to the Christian is, that he is in all things for good to those who love Him, and who have been called according to the purpose of his grace as revealed in the gospel. Every thing—all our national and personal afflictions, all calamities and trials, however numerous, long continued or desolating, shall co-operate together with our faith and obedience to our present and permanent welfare. They do not affect our good arbitrarily, or of themselves separately. They work together—God's power with our zealous endeavors—God working in us of his good pleasure, and we working out our salvation with fear and trembling. The calamities of life, for example, give us a proper estimate of this world—they take from us the cherished delusions which wealth, ambition and lust have thrown over our eyes, and make us sensible of our frail, brief and dying condition; they subdue the turbulence of our spirit, calm our temper, and give us that pliability of disposition that can be moulded into the image of Christ: in a word, they lead us to God for our support, and to Heaven as the full end and hope of our longing spirits.

Christian disciple, do not the calamities of thy day and of thy life produce these effects? Do they not promote thy piety, thy peace, and thy highest spiritual welfare? Hast thou not yet learned that thou art more afflicted than others, and that thou partakest in that whereof all are partakers? And art thou, too, deluded by the cry of superstition, which comes up from the materialistic or rather sensual philosophy of godless men, which would cheat thee out of thy faith in Him who commands plagues and takes care of ravens? O awake from thy sleep! arise from the death which envelops the living powers of man, and Christ will shine upon thee. Look for the hand of thy Father in every smiting that comes upon thee or the world, and for thy doubts thou shalt have faith; for thy murmuring, peace; for thine anxiety, quietude and submission; for thine anger, impatience and hatred, serenity, resignation, and a love which at times may swell to rapture. This is the experience of all the saints of God—and if 'tis not thine, thou art defective, either in thy knowledge or thy works. Thy philosophy of this life is wrong.

"O all preparing providence Divine,

In thy large book what secrets are enrolled?
What sundry helps doth thy great power assign,
To prop the hopes of him whom thou intendest to hold!"

F. A. B.

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Original Poetry.

PILGRIM GRACE.

BY FREDERICK WRIGHT.

It is a weary pilgrim road,
And strewn with grief and care,
Few thornless blossoms deck the path
Of those who travel here;
We may not hope to win the prize,
By standing in the race;
We must have Pilgrim Grace!

The armor that the Christian wears
Is never laid aside,
Weath'ring scorching sun, nor chilling dew,
At noon, or eve, or tide.

Mild winter's storm, or summer's heat,
He never delays his pace,
But, still unwearied, presses on,
Sustained by Pilgrim Grace!

May this be mine, my fervent prayer,
That I made worthy be
To fight the worthy fight of faith,
And gain eternity!

That I, through every change of time,
Of season, and of place,
May find my struggling spirit
Renewed by Pilgrim Grace!

Specerville, Canada West, Nov. 10, 1849.

Communications.

(Original.)

The Kingdom of God—No. 6.

BY H. M. CATLIN.

"When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?"—Acts i. 6.

II. We are now prepared to enter on the second part of our subject, and show that the kingdom of Israel, to be restored by Jesus Christ, the grand heir to the throne, is identical with the kingdom of heaven. John the Baptist announced as approaching (see Macknight's translation), and with the kingdom "Jesus" preached as the saints' promised reward, and with that which the apostles preached as future, and to be introduced by the return of Christ the King, from the right hand of the Majesty in the heavens.

Before we refer to proof upon this proposition, we will premise that there is but one kingdom which is the subject of prophecy, promise, and preaching in the Bible. Whatever form occurs as indicating the subject of the kingdom of God, whether it be the "kingdom of heaven," "kingdom of Christ," "kingdom of Israel," "kingdom of his dear Son," "a kingdom," "thy kingdom," "my kingdom," "everlasting kingdom," or, "kingdom of God"—it never once occurs in the plural. We never read of the kingdoms of God, nor of the present and future kingdom—kingdom of grace, mediatorial kingdom, church kingdom, kingdom of glory, nor kingdom above; these are popular phrases, but they are peculiar to other books than the Bible; they are never used there. The Bible form is emphatic—the KINGDOM. To proceed with proof, that the "kingdom of Israel" is identified with the kingdom of God, we refer again to the covenant God made with David. 1 Chron. xvii. 11-14: "And it shall come to pass, when thy days be expired, that thou must go to be with thy fathers; that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his throne for ever. I will be his father and he shall be my son; and I will not take my mercy away from him; but I will settle him in mine house and in my kingdom for ever; and his throne shall be established for evermore."

Paul, in Heb. i. 5, refers the language, "I will be to him a father, and he shall be to me a son," to Jesus the son of God; hence, the kingdom of David, the throne and kingdom of Christ, and the kingdom of God are in this passage, identified as one and the same.

Next, we quote, Matt. xiii. 43, 44: "Bo, hold, the day is come, saith the Lord, that I will

perform that good thing which I have promised unto the house of Israel, and to the house of Judah. In those days and at that time will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel." There can be no doubt who is intended by the "Branch"—that it is Christ; and as he is to "sit upon the throne of the house of Israel," his throne, and the throne of Israel are identified in this passage.

Again, Isa. ix. 6, 7—"For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder. . . . of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever." Here again the "throne and kingdom" of David are identified with the "government" of Christ; for, I think all agree that the "child," here predicted "the Prince of peace," is Christ.

Next, we notice the language of the angel that announced the birth of Jesus to his mother.—Luke i. 32, 33: "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Here, again, is the clearest identity expressed. His reign, i. e. Christ's "over the house of Jacob," on the "throne of his father David," is called "his kingdom"—verse 33. "To this agrees the words of Jesus to his disciples:—'And I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.'"—Luke xxii. 29, 30. It should be noticed that God appoints his Son the kingdom.

In the covenant with David, God said, "I will settle him in my house, and in my kingdom for ever." In the text first above quoted, it is said, "The Lord God shall give unto him the throne of his father David"; and in Dan. ii. 44: "The God of heaven shall set up a kingdom." Now put these statements together, and we have the doctrine: God will set up his kingdom by placing his Son on the throne of David.

If this be correct (and we are confident it is), then any other view of the kingdom of God, except the personal reign of Christ on the earth, over God's people, or "house of Jacob," is an egregious blunder.

(Original.)

The Soul, State of the Dead, &c.

BY L. E. JONES.

BRO. MARSH:—I have never been a correspondent of your paper, nor entered the arena of controversy on those subjects to which its columns have been largely devoted;—fearing to divert attention from subjects, in my judgment, vastly more important, and which God has been pleased to make more subservient to the awakening and preparation of men for the great events so soon to transpire. But as you and some others have thought differently, and have, therefore, pursued a corresponding course of action, it involves me in the necessity of either by my silence bearing the responsibility of those sentiments, or of discussing them. I exceedingly regret that such a necessity exists. I wish those discussions had been left to the sects, who might as well have been employed in them as in such that engrosses their attention, and that we, as a body, had presented one bold, undivided front, in a continued, local effort, for the conversion of those who are dead in trespasses and in sins.

If, all the precious time, talents, and money spent in those discussions had been thus employed, what glorious jewels might have been gathered in. I have never yet heard of, but one individual, and never seen any who attributed his awakening to hearing, reading, or thinking on those subjects (and my inquiries have been some-

what extensive); while I have seen and known over one thousand, who, to every human appearance, were awakened and converted, and are now rejoicing in hope of the glory soon to be revealed, by hearing, reading and thinking on the doctrines of grace, and the advent, and kingdom at hand.

With these convictions, I cannot be expected to give the views, referred to, the attention which some of your correspondents appear disposed to do; but I wish to occasionally give them a passing notice, as I may have time, and individual responsibility may seem to me to dictate.

Having premised this much, I will now call attention to an article, in the *Harbinger*, of August 18th, entitled, "The Duplicate Eulogy of Man," in which the author labors to prove that man is an unit, and not a complex being. In this article, the writer's logic seems to me to be marvellously at fault. His premises are not well chosen. He seems to think if he can show a number of texts which speak of man only as a unit-person, that his case is made out. Now I can as clearly show, at least to my own mind, by the same rule of proof, that Jesus Christ is only a man, and that only the righteous are to be raised from the dead.

Example first. Luke xiv. 13, 14; xx. 34, 35. In the first instance, Christ speaks only of the resurrection of the just, and in the second instance, he couples the obtaining of that world with the resurrection. Paul, too, speaks most distinctly in 1 Thess. ix. 13-18; 1 Cor. xv. 21-23, 51-58, of the resurrection of all in Christ who died in Adam, and their being changed to glory, and caught up to meet the Lord in the air. These, and kindred Scriptures, form the forte, and make out a case perfectly clear to the mind of the Universalist. All who attain unto that world and the resurrection, are children of God, being children of the resurrection. All will rise from the dead; therefore, all will then be children of God. It will be the resurrection of the just, for they will be changed in a moment—all who died in Adam—from corruption to incorruption, from mortal to immortality, and rise to meet the Savior in the air. These, and a thousand other things he will say, every one of which makes it still clearer to his mind that all will be saved.

Well, if there be no other Scriptures that speak farther on the subject, his case is a clear one.—These texts speak not of the damnation of any; but by themselves alone, would give the strongest assurances that all will be saved. And then he strengthens these by the attributes of God—the absurdity of believing that he would destroy, or punish his creatures, for a few frailties. All this is as clear to his mind as the noon-day sun.

Second Example. The Unitarian reasons in the same way. What! Christ not a unit? he not "a man of sorrows," "the Son of man," "the Son of Joseph"? Did he not exhibit all the appetites and weaknesses of man in eating, drinking, waking, sleeping, singing, weeping—in being weary, fainting and dying? True, he made the worlds; but only as Elijah caused fire to come down from heaven, and as Elisha raised the dead—by the power of the one God. Any other view, is to him, supremely ridiculous and absurd. Yet other Scriptures speak more fully on these subjects, and declare, in the first case, that some awake to shame and everlasting contempt; and, in the second, that Christ is also the Son of God—God manifested in the flesh.

The rule is this: one class of texts speak of Christ as only a man—another, as the Son of God. The latter do not prove that he is not a man, but they do prove that the inferences drawn from the first class alone that he is only a man, are incorrect. One class of texts assert that the righteous are raised from the dead, and in language which, taken alone, would seem to prove that none were to be raised to damnation. But another class assert that a part are raised to damnation. The latter do not prove that the righteous will not be raised; but they do prove that the wicked will also be raised to damnation added to the other case. One class of texts speak of man as an unit-person, only as unit-person, and as explicitly declare that he is a complex being. The latter do

not prove that he is not one person, but they do prove that he is a complex person.

Now for the proof. Your correspondent says that Paul believed man was a unit. Let us see. 1 Thess. v. 23: "And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." If he (Paul) really believed, as your correspondent asserts, he committed, in this case, the most amazing (tautology? for, transposed, it would then read: I pray God your whole person, and person, and person, may be preserved, &c.) Some have thought that Paul's thorn in the flesh was an impediment in his speech; but how far pardonable a repetition of words by such a man, when speaking orally, may be, it would certainly need an apology for an apostle to do so when writing.—The same author says that "he knew a man who was caught up to the third heaven, and also to Paradise; but whether in, or out of, the body he could not tell." But with Bro. C's fall he could have but little uncertainty in his own mind whether the unit was in, or out of, itself. 2 Cor. xii. 1-5: "In Eph. iii. 18, he proves that 'the saints might be strengthened in the inner man'; and I think it would perplex even an apostle, to show how there can be an inner man where there is not an outer one. But peradventure the apostle was borrowing a little from 'heathen' phraseology, like some of his modern brethren.

James is equally explicit. (Jas. i. 26.) 'And if to neutralize this text, it should be said that spirit sometimes means breath, and, therefore, may here; I reply: It is virtue of the breath; for, in the present epidemic, over twenty classes have been recorded by persons living hours, and several of them days, without breathing, and reviving on the way to, or at the grave. Besides, I put it to your correspondent, if this is not a form of expression which neither he, nor any one of his belief, would ever be likely to use.'

The Unitarian speaks of his soul in the possessive case, as something distinct from the body. My soul is exceeding sorrowful even unto death. To say that this was his breath, would be saying that he died of Asthma. (Matt. x. 28.) In expressing the destruction of a unit, would Bro. C. be likely to use an adjective which invariably expresses a unit? Let us transpose it: 'Fear not them which kill the body, but have no more that they can do; but rather fear him who can destroy both person and person in hell!!' To my mind it is as clear as that Jesus Christ was ever manifested in the flesh, that no person, believing that man is a unit, would ever employ such language to describe his destruction. Let us look at it a little farther.—The Savior here most distinctly recognizes two things: 1st. Man can kill the body; but this is his utmost limit—he can go no farther. 2d. God can also kill the body; but he can do more than this—he can destroy the breath! No, man can do that; the life! No, man can do that; the blood? No, man can do that also! What is it, then, pertaining to man, which he cannot destroy, and that God can? THE SOUL.

Again, the case of Dives and Lazarus, proves most conclusively that man is a complex being, and that death is not an extinction of that being, but a change in its condition. This was either a literal case, or it was a parable. If the former, it proves my position; if the latter, it is worse than meaningless. For if it represented the Jew, and Gentile, who were represented by the five brethren? Or, if the righteous and the wicked, who then are the five brethren? for in neither case is there a third class. Does Jesus instruct "babes and sucklings" by taking one man to represent one class of men—another man to represent all the rest (for there are but two classes), and FIVE men to represent NOBODY? Bro. Storrs, however, thinks that he has found their representation in the teachers, between the resurrection, who will receive the gospel by persons sent unto them from the dead—that is, the resurrectionists. But his faith has taken a mighty leap beyond Abraham's, for he had no faith that they would believe, whoever they were; if one should go unto them from the dead. This Scripture gives us the fullest proof (a stronger proof

than does Rev. 22, of a millennium between the resurrection of the righteous and the wicked, of the conscious, intermediate existence of the dead, —or it is meaningless. Besides, this was spoken to the Pharisees, who recognized such a belief, without even intimating to them the word to the contrary; while he said to the Sadducees, who believed not in the resurrection of the dead, neither in angel, nor spirit, "Ye do err," &c. But it is urged that Dives had a tongue, and it is asserted by my opponent (not by the Bible), that "spirits have no tongues." God says that "he maketh his angels spirits"—and again he says that he gave their food to the children of Israel, (and he gave them angels' food.) Now can those spirits eat, and talk, without tongues? Those spirits have never appeared to men but with the same identical and distinct forms, and always with the gift of speech. The assertion, therefore, that a spirit has not a tongue, is man-made, and must have had the origin which Bro. C. attributes to my belief.

To all this Phalanx of inspired testimony, Bro. C. opposes the single word *death*, thrice repeated. But that death is the only penalty of sin, as he argues, proves too much for him; for it proves that it means the **WHOLE CURSE**—all that man differs from what Adam was before he sinned—and not simply the last gasp, or last sickness, nor decomposition after his last breath.—The first death, then, is the first curse, that which has, and all which has followed Adam's one sin, for six thousand years. The second death, or curse, that which follows the six thousand years of the first, for our own individual sins. And if God was pleased to roll such a fearful avalanche of woe over the whole race for six thousand years for one sin of our federal head, what may he not be expected to do for the countless sins of the hardened sinner, aggravated by trampling under feet the blood of the Son of God.

Now, if death is the last gasp, the last sickness, or the decomposition which followed, or all these, what did God mean when he said to Moses, "I AM the God of Abraham, and the God of Isaac, and the God of Jacob?" For in the view of Bro. C., and also of the Sadducees to whom the Savior quoted it, death means the cessation of consciousness being; in which case there was no more an Abraham, Isaac and Jacob, when God said it, than there is now a Solomon's temple at Jerusalem. True, the matter of which they were composed, exists; and so does equally the matter of which the temple was composed; but no one would, on that account, call it a temple! The common sense of all mankind has decided that there is NO Solomon's temple now, and the same common sense equally decides that, if death is a decomposition of the whole man, there is no Abraham, Isaac nor Jacob, in the universe of God.—God declared that he was not ashamed to be called their God—but would he not be ashamed to be called the God of what *does not exist*? would not Bro. C. be ashamed to say, I am the keeper of Solomon's temple? or of anything else which once existed, but not one vestige of which now remains? God may create three persons and call them Abraham, Isaac and Jacob; but who will dare say that he will deceive them into the belief that they really are, and were, the identical patriarchs? We think that M. M. Noah committed a great crime by attempting to deceive the world into the belief that the foundations of a temple at Jerusalem, laid by Julian, are the foundations of the old temple. And what must be the temerity of that man who attributes a similar act to the God of justice and truth? Job knew that if a tree were cut down, it would sprout again; but I think that even his mighty faith must have been stretched to an uncomfortable tension, had he been required to believe that a sprout or germ, would spring up without either a root or seed to spring from.

That death is not an extinction of being, is farther seen by Christ's language to the penitent thief: "I say unto thee, This day shalt thou be with me in Paradise." To obviate this, some read it—"I say unto thee this day, Thou shalt be with me in Paradise"; that is, at the end of the world. But was there any need of the Savior informing him that he said it at that time? I did not say this to you yesterday, nor will I say it to-morrow, but, be particular to understand, I say this to you to-day—Thou shalt be with me in Paradise!

In quoting: "Sin when it is finished, bringeth forth death," Bro. C. says, "It is death, and it takes the Devil himself to make anything else of it but death." He evidently means to say that it takes the Devil to make anything of it but the sense which he attaches to it. But in that sense the Devil told the truth: God had said, In the day thou eatest thereof, thou shalt surely die. Satan says, Thou shalt not surely die, (that is, in the day thou eatest thereof,) but in the day ye eate thereof ye shall be as gods, knowing good and evil. In Bro. C.'s sense of death, Adam did not surely die that day.

Bro. C. seems to be aware of this difficulty, and therefore admits that he died *morally*, and after that, literally; yet, in another part of his article, he complains of us, in no very measured terms, for speaking of moral death.

"But," it is often urged, "the Bible declares, in the most explicit manner, that the dead do not know anything, and therefore (as thousands of texts can never prove them conscious). This text proves, vastly too much, for it also declares that they never shall know anything to all eternity.—Ecc. ix. 5, 6.—Bro. Storrs, however, thinks that Solomon means to say, that the dead should not be rewarded under the sun, while they are dead, though they shall after being raised to life. To me, this is a wonderful advance in Hermeneutics. Solomon, then, made the discovery that the dead, that is while they remain dead, "have no more a reward, nor portion for ever, in anything that is done under the sun!" Pity that John was so careless as to say that he saw the dead stand before God, and that he should say that he heard a voice from heaven, saying: Blessed are the dead, &c.—and Christ, that he should say the dead shall hear the voice, &c., and they that hear, shall live! What! hear before they live? Yes.

Let us look at this. Solomon begins this chapter by saying that "one event happens alike unto all" (that is, there is no particular providence); that therefore "a living dog is better than a dead lion; for the dead know not anything,—have no more a reward, for ever, in anything that is done under the sun": therefore he advises "to live joyfully with one's wife," and make the most of earthly happiness, as "this was their (only) reward"—and "do with all their might, whatever their hands found to do," in securing that reward of present joy; "for in the grave, there was none"—from which there was no resurrection, because no future reward, "FOR EVER." But in the next verse, he says that he "RETURNED" from those wanderings, and saw that "one event" did not "happen alike unto all"—"that the battle was not to the strong, nor the race to the swift." As well, therefore, might Peter's swearing that he did not know the Savior, be quoted in proof that Christ was not the Messiah, as this text to prove that the dead know not anything; for in both cases the declaration was evidently made in a backslidden state, and did not express their convictions after they "returned" unto the Lord. But if the contrary were claimed, nothing would be gained by it—for, as I have shown, it proves too much—even that the dead never shall know anything. And, if life, in the Scripture sense, only means conscious existence, and death, the reverse, then John iii. 36, would equally prove that the unbelieving dead never should know anything; for he says, He that believeth not the Son shall not see life, but the wrath of God abideth on him. And in chap. vi. 53 he says, Except we eat his (Christ's) flesh, and drink his blood, we have no life in us. Bro. C. must therefore admit that the dead do know something, or that there will be, no resurrection to damnation.

In conclusion, I will briefly notice Bro. C.'s use of the word "immortality." This term, I think, is used but five times in the Bible. In 1 Tim. vi. 16, it is said that God ONLY hath immortality. Now, if it means simply and only conscious existence, then angels and men, both good and bad, must make up their minds for the "cold, dead hell" Bro. C. speaks of,—yea, and even the Savior, if he is a created being! This is a conclusion, which I think Bro. C. would as much desire to avoid, as myself; yet how can he do so, if immortality is only conscious existence, since God only hath it? As to conscious existence, and that to all eternity, the angels and glorified saints, Bro. C. believes, will as really, and certainly have, as God himself. Yet immortality, though the same apostle says they will have, in a qualified sense, they cannot have in the full sense in which God possesses it. But conscious being, Bro. C. believes, they will as really have, as God himself. Hence, conscious being is not the Bible sense of immortality.

These proofs might be extended to any length, but this communication is already too lengthy, and I therefore conclude it, asking indulgence for its length, and a candid perusal of its proofs. Allow me also to exhort myself and readers to redoubled diligence in escaping the wrath which is to come. Soon we shall know as we are known, and what we now speak of as in the future, will have come.

Brooklyn, N. Y., Aug. 20, 1849.

Questions.

- A correspondent wishes us to ask H. Jones—
1. If he wishes us to understand that James is unworthy of credence?
2. If Elijah is a false prophet?
3. If our Lord was mistaken in his allusion to it?
4. If Jude is to be treated on the same principles with James, because there is no history in the

Old Testament of Enoch's prophecy?

5. If he did not mean to express doubt, about the credibility of these men, what he did mean?

(Original.)

Voting and Office-holding.

Inasmuch as Bro. Hendryx has replied to my article, which appeared in the Harbinger of July 7th, treating the subject of voting and office-holding, I feel it my duty to follow the question a little farther. I am aware that my ideas were thrown out in the most brief manner, perhaps too much so for many to understand. My object in touching this subject so briefly was in part to elicit the attention of those whose talents and capabilities were sufficient to handle it. The more I investigate it, the better satisfied I am of its importance. If I reason correctly, and my foundation is sound, some of those who have "tasted of the good word of God and of the powers of the world to come," are acting under, and in the ranks of, "the prince of the power of the air,"—the spirit that now worketh in the children of disobedience.

But to the reply.—I do certainly think that Christians should not be connected with the governments of this world—at any rate, the government of the United States—so far as voting and office-holding are concerned. Christians are not of this world (John xvii. 14); hence, it is clear to me, that when they take an active part in, or meddle with, politics, they act out of their sphere—they are out of their element, as a fish out of water. I am sensible that this may be done without the knowledge of a wrong, and, in many instances, out of the purest motives. Arsenic may be taken into the body as an antedote, notwithstanding, it will have its effect. So with the Christian; he may sin ignorantly, but it will not fail to have its effect. But how are Christians not of this world? Ans. They are not of this world as Christ was not of this world. How was Christ not of this world? He was no politician, no office-holder. He refused the office of king (John vi. 15); yes, he refused all the kingdoms of this world, with all their glories (Matt. iv. 8, 9). Why? The terms were too high. "If thou wilt fall down and worship me" (the devil), were the terms. His terms are the same to those who wish office under the government of the U. S. He not only, in this case, requires them to obey his rules (constitution), but to defend and protect them. If they refuse to do this, they cannot have office under him, or under the government of the United States.

I agree with Bro. H., that the President, his cabinet, and all the officers of the government, do not make up this nation. It takes at least three other classes to constitute the nation: 1st, voters; 2d, women; 3d, children. The last two classes, not being actors, I think have no responsibilities to shake off. But there a few of another class, who are distinct from this nation, both in character and thought. The code of laws by which they are governed is, in my opinion, as directly opposed to the U. S. polity, as Christ and Belial. They are a "chosen generation, a royal priesthood, an holy nation, a peculiar people." Now if Bro. H. will make it appear that this nation (U. S.) is of God, a chosen generation; if he will make it appear that this nation is not of this world, but of God,—an holy nation,—a nation which will stand the test of the coming of our Lord and Savior Jesus Christ,—a people distinct and peculiar as the children of God, from Father Abraham down to the present day;—I say, if he will make this appear, it will become me to confess that I have imbibed error.

Does Bro. H. think that if Paul, Peter, or any of the primitive Christians, were here, that either of them would accept the office of Commander-in-Chief of the American forces? If so, how does he think Paul, or either of them, would look at the head of the army, marching through Mexico, for instance; and as he passed, bombarding city after city, and town after town; slaying his thousands of innocent men, women and children! How, I ask, would this agree with that pure, non-resistant, perfect law of life and liberty—the law of Jesus Christ.

Respecting American slavery, I think not only Adventists, but every candid, understanding human being, must admit, that it is a sin of no small magnitude.

Something less than two years since, I verily thought, as does H., that the Christian, above all others, should be the last to absent himself from the polls; but investigation has brought me into my present position. We are not to do evil, that good may come.—And if, in voting, we can discern the least appearance of evil, we cannot be justified, though not only slavery, but every evil which now exists upon the face of the earth, might be extirpated thereby. It is the duty of Christians to do right, in all places and under all cir-

cumstances, and leave with God the consequences.

But again, to the remarks of Bro. H. If local laws are such that which makes slavery, and those laws are unconstitutional, I cannot see what possible good Bro. H. can do by the vote. But if those laws are constitutional, then, I ask, is not that instrument which is in union with, and tolerates so heinous a sin as American slavery, and in union with the king of terrors, a giant evil? Can Bro. H. be sworn to obey, protect and defend this instrument? If not, can he, by his vote, place another in that position from which he himself would shrink?

Does Bro. H. think that it is the absolute duty of Christians to do that which Jesus Christ eschewed as evil? Does he mean to be understood, that all those who refuse to depart from the precepts and examples of their blessed Master—who refuse to meddle with the political matters of this nation, or world,—are equally guilty before God, as those proud and covetous priests and Levites, who passed by the poor Samaritan when in distress, without giving him relief? If so, Bro. H., on examination, will find that Jesus Christ is one of those very characters on which he wishes to place this supposed wrong.

Does he think the New Testament, as a guide for the disciple of Christ, is deficient? Would it not be derogatory to the character of our Law-giver to say that there is a Christian duty which involves awful and weighty responsibilities, and yet not spoken of as a duty in his word, but to the reverse? Would Christ tell us that, in order to possess his religion, we must keep ourselves unspotted from the world, if he wished us to be actors in the affairs which govern the world?—Would he tell us to come out from among them and be separate, if he wished us to mingle with his enemies and haters, and lose our visibility as a distinct and peculiar people, chosen out of the world expressly for himself? No, no.

In conclusion, let me repeat my former request to Bro. H., and all those who are seeking for the truth of this subject. Compare the United States Constitution with the New Testament. If they agree, they are evidently from God; but if not, we must not bind ourselves to obey, defend and protect them both. We cannot obey them both.

Flint Creek, Mich.

(Original.)

"The Foolishness of Preaching"

VS. "THE WISDOM OF THIS WORLD."

BY BUTLER HOLLEY.

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that, in the wisdom of God, the world by wisdom knew not, it pleased God by the foolishness of preaching to save them that believe."—1 Cor. i. 18-21.

Neither the wisdom, might, nor riches of this world have, in themselves, any tendency to lead man to a true knowledge of God. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."—Jer. ix. 23, 24.

Herein is conveyed to the poor wise man, who "knoweth the Lord," the divine right to glory—and he should be the last to glory in men or things, but the first to glory in the Lord.

Paul says, "Christ sent me to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect." So "the gospel" may be preached in a manner to render it ineffectual—and that preaching alone is effectual which includes "the cross" in such a manner that it will appear "foolishness" to "them that perish," and be the "power of God" to those who "are saved." Those who preach the gospel in the right manner, will be "unto God a sweet savor of Christ in them that are saved and in them that perish"—but we should not dare to be a "savor of death unto death," unless we know that we are, at the same time, a "savor of life unto life."

If we are eccentric, or singular—if we appear "beside ourselves and mad," let it be because the gospel is to us, and through us, "the power of God." It is not enough that we preach the gospel, the whole gospel, and nothing but the gospel, it must be *so preached* as to work life or death in those who hear it. We must have the "unction"—this will produce in our manner an unaffected, solemn earnestness, which the sinner

must either love or hate. If sinners praise, let preachers tremble.

It is not the loud voice, nor the boisterous manner, that will send the truth home to the conscience. The manner that would be appropriate in giving warning to brutes, is worse than useless in warning sinners. It is true that sinners, generally, are very much hardened—but it is also true that the tender, earnest entreaty, which naturally clothes itself in divine language,—“*Turn ye, for why will ye die?*”—is the only effectual manner of approaching sinners. Let a minister give way, in the least, to a spirit of impatience, while remonstrating with the sinner, and he cuts himself off, at once, from doing the sinner any good.

Brethren, we should be satisfied with God's plan—have confidence in it, and follow it with diligence and zeal. “It pleased God, by the foolishness of preaching, to save them that believe.” Almost the whole antediluvian world were ruined by their wisdom: so also were the inhabitants of Sodom and Gomorrah, of Nineveh, Babylon, Jerusalem, Athens and Rome. This same wisdom which has in itself the elements of confusion and destruction, is now mightily working out the ruin of this generation—the last of our race. Let us not aspire to its dizzy heights, but prayerfully study the Scriptures, that we may be wise to win souls, and that we may know the time of our visitation from on high. Then, with one voice, we will say, “Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.”—Isa. xxv. 9.

Lockport, N. Y., Nov. 3, 1849.

(Original.)

The New Birth.

IF CHILDREN, THEN HEIRS.

BY A LOVER OF TRUTH.

The poor Christian, who is endeavoring to follow in the footsteps of his Master, though his way is thorny and his trials many, has the consolation to know that he is an heir—an heir of God. The glorious prospect that looms up before him, speeds him for the prize. He feels that he has abundant witness of the title being sure. Therefore he falters not, nor is weary, but takes courage at every step.

His heirship depends upon his being a child; consequently, he looks for evidence that he is one. He knows, or thinks he knows, that if any man is in Christ Jesus, he is a changed being—a new creature—has passed from death unto life—is born—yes, I will venture the assertion—is born of God. He knows that, according to the word, the devil has children, and he thinks it not strange that God should have children also. He may not be able to give a theological description of the particular *modus operandi* by which he became God's son; but he heartily looks up and cries, Abba Father.

Take away his sonship, and you destroy his hope, since none but children are heirs. Tell him that they only are the children of God who are the children of the resurrection, and you cut off his title to immortality.—You take away the earnest of his inheritance—the pledge of his redemption. He feels that he has already received the impress of the Spirit upon his inward man, in token of his change. He only waits for the manifestation of the sons of God, when he shall come forth in the likeness of his Redeemer.—When the resurrection shall give an external, unmistakable demonstration of his character, and powerfully portray his right to the tree of life, which grows in the midst of the paradise of God. He rejoices in the “liberty wherewith Christ has made him free,” and does not desire to be again entangled with a yoke of bondage.—He is a pilgrim and a stranger here—a citizen of a better country—the “free woman's” son of promise.

As a new born babe, he gladly drinks in his mother's milk (gospel truth), that he may grow thereby. Leave him then to enjoy the breasts of her consolations. Do not decoy him from the sweet flowing treasure. Let him still believe that he is not a mere “servant, but a son,” and if a son, an heir of God through Jesus Christ.

But, dear brother, if you think (whoever you are) that he is really yet unborn, tell him plainly how else he can be a son, that he may not be shipwrecked in a mist of uncertainty.

(Original.)

First and Second death.

“Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.”—Matt. x. 28. And whosoever was not found written in the book of life, was cast into the lake of fire.”—Rev. xx. 15.

If one thousand years ago, Rome had pun-

ished heretics by casting them alive into the burning crater of Mt. Vesuvius, it would not be necessary for the historian, in recording it, to say that the melted lava destroyed their lives; unless, indeed, he had suspected that in later times men would have invented the belief that they were still alive in that lake of fire; in which case he might have added, This is the death they suffered. So in Rev. xx. 14, the declaration, “This is the second death,” cuts off the belief that they would still live on in that lake of fire. “This is the second death,” all suffer the first death; but the blessed and holy cannot suffer the second death. The second death destroys the person, destroys the life, so that they do not have eternal life. The first death destroys neither soul (life) nor body; for the breath (spirit) of life returns to God (while the soul goes into the grave) and is given again at the resurrection, when all will be alive again. Who that have persecuted Christians unto death will then say that they destroyed the person when they killed the body, any more than the devil destroyed Christ, when he killed him soul and body. (See Acts ii.) Their life is only suspended, not destroyed. It is God's purpose that every man, both just and unjust, shall have a resurrection; and it is out of the power of man or devil so to destroy a person that he, the identical person, will not live again. Therefore, fear not them that kill the body, but are not able to kill or destroy the soul (life), for you will live again; but fear him that is able to destroy entirely soul and body in hell, the lake of fire, which is the second death.

Rochester, N. Y.

(Original.)

Remarks on 1 Cor. xv. 22.

BY HENRY JONES.

“For as in Adam all die, even so in Christ shall all be made alive.”—1 Cor. xv. 22.

Probably no passage has been more quoted in the supposed support of Universalism than this. And it has often seemed to me, that the usual interpretation given to it by standard authors, so considered, gives the advocates of that doctrine an undue advantage. This now repudiated interpretation might paraphrase the passage as follows:

For as *through the fall and death of Adam*, all die a temporal death, even so, *through Christ*, the same “all” shall be brought to life again in the resurrection of the dead.

But this entirely changes the apparent meaning of the passage, leaving out altogether the *destiny of both the just and the unjust, at the resurrection*. Another, and seemingly much better interpretation of the passage, allows its mentioning the resurrection to eternal life, of the saints,—yet considers it as being silent on the resurrection and doom of the wicked; while both these interpretations, as understood, consider the whole connection as not even referring to the *doom of the wicked in judgment*. But on noticing that in the very verse preceding, the Apostle clearly introduced, “also, the resurrection of the dead,” as though he meant all “the dead,” and not one class only, it naturally seems that he was about to say more on the resurrection of both classes of “the dead,” generally. And then next, as in the passage before us, if I understand the Apostle, he very distinctly mentions two classes in “the resurrection of the dead,” viz., “all in Adam” and, “all in Christ,” which have long seemed to me to include all the wicked, and all the righteous. Because, as the Scriptures abundantly show that all “in Christ” are saints, being each of them “a new creature,” as said by this same Apostle, it of course follows, that all out of Christ, being rather still “in Adam,” (as in the text), or in man's fallen condition, are not “new” creatures, not saints, are but sinners still. Then, admitting that these two classes are here distinctly mentioned by name, as now explained, it follows that the final doom of both classes, was also to be mentioned in the same connection. And if so, I could understand the passage and connection meaning just all that it briefly says, and no more,—and that is, that in “the resurrection of the dead,” first mentioned, “all in Adam,” or out of Christ, must “die,” that is, experience “the second death, which alone is now understood to be the penalty of the diving law, threatened as follows: “The soul that sinneth, it shall die.”—“The wages of sin is death,” &c. And this death can only be inflicted at “the resurrection of the dead,” or of all having previously slumbered in mere temporal death. But when “cast into a lake of fire, which is the second death” (Rev. xx. 8, 14, 15), those “not found written in the book of life,” must surely then “die,” finally, according to the penalty threatened against sin, and according to the now understood prediction in the passage under consideration.

And then, of course, “all in Adam dead,” in Christ shall be made alive, as said in the text and connection. And this promised life will doubtless be the “everlasting life,” everywhere promised to all the saints, and so commenced, in reality, only at “the resurrection of the dead.”

In further showing that both the wicked and their doom, or second death, or destruction, are meant in the text by all “dying” “in Adam,” I would call attention to the three next verses (24-26): “Then cometh the end, when he [Christ] shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.”

Here, throughout, this immediate following connection certainly speaks of the wicked, and their doom at the resurrection, Christ's then delivering up the kingdom to God, &c., and very naturally understood the same as “the kingdoms of this world,” &c., (Rev. xi. 15), all of which Christ will finally conquer and “deliver up to his Father,” their rightful owner, though they have long been revolted powers. Christ's putting “down all rule and all authority and power,” and reigning “till he hath put all enemies under his feet,” surely appears to speak loudly of the final doom of God's “enemy,” instead of silently passing the subject over. For when Christ shall thus put them “all” “down,” and “under his feet,” at the “resurrection,” they will receive their final reward of “death,” to rise up no more forever. And in the apostle's here saying, that “the last enemy that shall be destroyed is death,” he virtually says, that all other enemies, in their then being “put down,” &c., are also destroyed in that event of their being “put under” Christ's “feet.” And so their doom in judgment is as distinctively foretold in the text, as that of the saints. And this foretold destruction of death itself, at last, must be so literally understood, that there will then “be no more death,” nor dying, of course (Rev. xxi. 4), for any individuals whomsoever, to all eternity,—though my own once long established views were, that all the wicked would experience death and dying, with all the actual agonies of death, still undestroyed, eternally.

New York, Nov. 1, '49.

The love of God and the world are two different things: if the love of this world dwell in you, the love of God forsakes you; renounce that and receive this; it is fit the more noble love should have the best place and acceptance.

Restrain yourself from being too fiery and flaming in matter of argument. Truth often suffers more from the heat of its defenders, than from the argument of its opposers. And no one does reason more right, than the coolness of those that offer it.

To err is human; to forgive, divine.

Foreign News.

TURKEY AND AUSTRIA.

There is no later news in the European Times (the only paper that has come to hand), from Constantinople or St. Petersburg, and of course we have got no solution of the difficulty between the Porte and the Autocrat; the general belief, however, among well-informed circles, is said to be, that Russia will pocket the affront, rather than provoke a collision with France and England.

There is a rumor from Paris that, in consequence of the relation with which Louis Napoleon stands with the Czar, he would gladly forgo the support of the nation in behalf of Turkey.

THE FRENCH REPUBLIC.

The deliberations of the National Assembly were almost wholly devoted, on the 12th and 13th ult., to the report of M. Thiers, on the Roman question.

The report is decidedly conservative, and at variance with the expressed views of the President's letter to M. Noy. The conclusion at which M. Thiers arrives is, that liberal institutions are incompatible with the independence of the Pope as a temporal sovereign; and likewise the independence of the Catholic Church, and the rights of the people are at issue—the latter ought to give way.

A Ministerial Council held subsequently, it was decided that the government would follow exclusively the policy laid down in the letter of President to the affairs of Rome, the effect of which will be, it is said, to cause M. Falloux and Gen. Rulhieres immediately to retire from the Ministry. No action had taken place on the part of the Assembly, to indicate the views of the majority on the report of M. Thiers; but there was a rumor from Paris on Thursday, that the difficulty between M. Thiers and the President had been satisfactorily adjusted.

The present state of affairs in Rome is spreading to an alarming extent.

It is announced to-day (Oct. 18th), that under the advice of reasonable men, the chief of the majority of the National Assembly have come to an understanding with the ministers on the Roman question. While I am writing, the Ministry is probably laying before the Assembly a statement of its policy to which the majority will give assent.

A gratifying sensation has been caused here among all parties except the red republicans and the legitimists, by an announcement that the basis of an alliance between England, and France, on the Turkish question had been agreed to.

AUSTRIA AND HUNGARY.

The celebrated General Haynau (whose grandfather sold his subjects to England, like cattle, at so much a head, to fight against the Americans in the Revolution of 1776) loses no opportunity in his administration of the military affairs of Hungary, to preserve the bloody epithet that has been so universally applied to him. He has, thus far, succeeded in murdering, under the guise of a sort of court martial, thirteen Hungarian generals, who delivered themselves up at the close of the war, and induced their soldiers to lay down their arms; and to make the tragedy display a suitable denouement. Count Bathany, the Prime Minister of Hungary, has been shot, under circumstances which, for ever, will make the Austrian name synonymous with cruelty, treachery, and dishonor. To render the last hour of this brave and accomplished nobleman as bitter as possible, he was sentenced to a malefactor's, instead of a soldier's death. He fell, pierced to the heart by the bullets of Austrian soldiers, his last words being, “My country for ever.” Some ladies of the highest class, endeavored to dip their hands into the blood of the fallen patriot, but were prevented by the Austrian bayonets.

The Austrian army is hereafter to be composed of 450,000 men in time of peace, and 800,000 in time of war.

ROME.

Accounts from Rome are the reverse of satisfactory. The return of the Pope is still talked about, but when it will take place, is still the subject of conjecture.

There has been a misunderstanding between one of the Cardinals and M. de Corcelles. The Frenchman being offended at a letter received from the ecclesiastic, complains of the number of traitors still tolerated in the Eternal City. The point was referred to his Holiness, who disapproved of the Cardinal's conduct and threw him overboard.

The report was still current that Rome was to be garrisoned by Spanish and Neapolitan troops.

From some preparations which were making in the Vatican, it was supposed the Pope was to return; but the court opposed such a step until the French troops have retired.

All the members of the late Roman Assembly have left Rome.

In consequence of the disbandment or disorganization of the police, robberies have been common both at Rome and in the Legations.

ENGLAND AND IRELAND.

The anti-rent conspiracy in Ireland is extending throughout all parts of that ill-fated land. The local journals are filled with accounts of the abduction of crops. There can be no doubt that in the southern, and in parts of the northern provinces, there is a general determination on the part of the peasantry to defraud landlords of their rents, to such an extent as would seem calculated to consummate the ruin of the country. The fearful effects of the potato blight, of the fever, the cholera, and the other diseases by which Ireland has been desolated, seemed likely to be far exceeded by the calamitous results of the moral pestilence that is spreading rapidly throughout the land.

A conflict, attended with fatal results, took place on the 13th, at Killybeg, in King's county, in which three policemen were killed or mortally wounded, and several others seriously injured. Several volleys were subsequently fired into the barracks whither the survivors of the constabulary had been compelled to retreat, and the corn was carried off in triumph by the peasants.

The excitement growing out of the dismissal of Lord Roden from the Magistracy, seems likely to lead to very serious results. Orangemen and Repealers are once more glaring on each other with the malice of fiends. The Orangemen of the north are preparing for a grand field day on the 4th of November, the Anniversary of the Gunpowder Plot—which, if not prevented by the strong arm of the law, can hardly fail to end in the shedding of blood.

There is no abatement in the spirit of the Repealers at Conciliation Hall, and the rent is not the increase.

of an honest man. "I have from these very words that our loved ones are made up. And we want you to send on that small sum now, to assist in making up the large sum we must soon raise, to pay our bills for paper, printing of tracts, purchase of books, and other expenses. We are not asking you to neglect your other duties, but to do what you can for us. Do not, even for a moment, neglect this call. Attend to it at once, with that promptness, the nature of the case demands. If there is no gift to whom you can hand your money, enclose it in a letter, post-paid, and send it directly to us. We repeat, most kindly, but urgently, do not treat this call with neglect, nor delay."

Prophecy on Mount Olivet.

Matthew xiv. 32. Now learn a parable of the fig-tree. The Savior had virtually answered the question of the anxious disciples: "What shall be the signs of thy coming, and of the end of the world?" and now commences an illustration of the important subject by the use of several parables. The one under consideration is drawn from a very familiar object, and is so simple that a child may understand its meaning. As the leafing of the fig-tree is a sure evidence that summer is nigh, so when the signs of the Savior's coming are seen, we may "know that he is near, even at the doors."—Verse 33.—We have shown, in our previous remarks, that those signs have been seen; consequently, we now have the strongest assurance, nay, more, it is absolutely certain that the coming of the Son of man will soon be witnessed.

Verse 34. This generation! That shall see the signs, for no other meaning makes sense, and gives propriety to the Savior's use of the phrase in this case. He was talking about the time of his coming—had defined it to be nigh even, and to show that "nigh, even at the doors," does not cover a long space of time, he qualifies his language, by saying, "This generation shall not pass," &c. But whether, then, "generation," is to be definitely understood to mean seventy years, as some suppose, or indefinitely, meaning "the people" of that time, we are not prepared to say, but are inclined to believe that the latter is the true meaning. If so, then the Savior teaches this important truth, viz., that some of the people who witnessed the darkening of the sun, in 1780, will be living at the coming of the Lord.

Verse 35. Heaven and earth shall pass away, but my words shall not pass away. All that he has said will be most strictly fulfilled. This is as the listening disciples then understood their Lord. But we can now say, His words have not failed. His predictions concerning the fall of Jerusalem have been fulfilled. The signs of his coming, as he foretold, have been seen; and the entire prophecy, with the exception of the last items of it, has been strictly accomplished. And shall we doubt the Lord's faithfulness or ability to complete the whole? We should not; it would be sinful to do it. He has and will justify his sacred word. Therefore, be not unbelieving, but strong in the faith, looking up, knowing that your redemption is nigh. "For if the generation is to be understood to mean seventy years, then the Lord will come within a few months. Or if it is to be indefinitely understood, his coming cannot be far distant; for soon all those who witnessed the first sign, the darkening of the sun, in 1780, will be gone. Oh! how near is that great and terrible day! Surely, it is nigh, even at the door."

Verse 36. But of that day and hour knoweth no man. Though the Lord had clearly and forcibly taught the disciples that his coming would be known to be very near, and limited to the short period of a generation, yet the day and hour would not be known. But it would be so sudden and unexpected, even to the most faithful Christian, that some would be in the field, or at the mill, pursuing their lawful callings, or looked in the slumbers of the night, at that eventful time. How important, then, that the Savior's warnings should be heeded—"Watch therefore, for ye know not what hour your Lord doth come."—Vs. 40-42. And again: "Be ye also ready; for in such an hour as ye think not, the Son of man cometh."—Verse 44. And yet again: "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."—Chapter xxv. 13. And as Luke records it: "Take heed to yourselves, lest at any time ye be overcharged with sleeping, and drunkenness, and care of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."—Luke xxi. 34-36.

Taking this view of the subject, the day and hour of his coming, and we see with the greatest degree of propriety in this case, that the Lord's coming is not running into extremes on either side. It holds out the strongest inducement for us to be constantly ready. Neither does it throw the least barrier in the way of our knowing that the time of the advent is nigh, even at the door, and is limited to the short period of a generation.

Do we even those who profess to understand and believe these things, set them at heart as we ought? We fear many do not. They are content to sleep to their death, and are not even stirred to awake to their condition, and prepare to stand before him, when he shall come in power and great glory.

A Worldly Age.

The word of prophecy, as uttered by Christ and his apostles, describes the last days as being of a worldly character. Hence the warning is given to saints to take heed lest at any time they should be overcharged with cares of this life. Paul says that men will love pleasure more than God, or will be money lovers. Peter and Jude represent it as a time of rage of covetousness. In a word, the love of money, of pleasure, and the unlawful indulgence of the passions and appetites, were to be prominent sins of the last days.

That these are the alarming characteristics of these times, no one, informed on the subject, will deny. Then we are living in the last days, and should take special heed to our ways, lest we fall into the fatal snare that surrounds us.

That we do not misjudge relative to this, being prominently an age of "last of gold," we give the following testimony of the London Times: "Our age is steadily advancing towards good in much; but one thing it advancing goes astray. In its humanity, it is grand in its lust of gold; most pitiful, most mean. With us the great social sin is poverty—the great incentive to crime the possession of wealth. Not for passion, not in madness, have any of the late murders been committed. Simply, in some case, to gain a few, a very few, extra pounds, have we seen murderer after murderer lift his guilty hand. Each crime is more revolting than its predecessor—each revelation more degrading to human nature than the last. It was a relief to know, in Annet's Myer another motive than avarice—sick and sated as the world is with seeing life forever balanced against money and found wanting, though the scales be filled with only penny pieces."

As a stimulus to this modern vice, the discovery of California threatens to be disastrous to the higher morality of society; and it is with much the same sorrow as we feel in reading the statistics of pestilence, that we hear of tens of thousands flocking out to dig for gold rather than gain their bread in manlier and nobler ways. For there is much to be done yet in the world. There are vast regions of untrodden waste which with industry could be made fruitful fields; and this conquest of man over nature, instead of perplexing the world with fears for the "currency" and misgivings about the depreciation of the circulating medium, would give food to the famishing and labor to the unemployed. When such extravagant prices are given for the most ordinary necessities at San Francisco, we cannot but think how much better it would have been if all the money that has been taken out of California to enrich some men had been applied to useful purposes at home. As it is, we see but little promise of general advantage in this Californian speculation; and we only hope that men may bring more wisdom thence than they carry thither, and that others may learn from their experience that gold is not the one Good Thing.

Offspring of God.

Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art or man's device."—Acts xvii. 29.

The point is this. The Athenians worshipped idols made of gold, silver, stone, clay, wood, &c. Paul desired to convince them that these images were not the God who made all things, and to do which he told them that we are his offspring. Well, what of that? The child partakes of the form of its parent; and as the Athenians did not resemble idols made of gold, silver, stone, clay, wood, &c., they could not be the God whose offspring they were.

Again, if the offspring of God resemble him, then God has a form like his children; who are his offspring. This must be admitted, or there is no point in Paul's argument in this case. Further, if the fact, that we are the offspring of God, was fatal to the heathen notions about God

being composed of silver, gold, stone, &c., it is equally fatal to the opinion of those times, that God has no personal identity. The argument is: If his offspring have a form, a personal identity, then God, whose offspring they are, must also have a personal identity, resembling that of his offspring.

An Incident.

While waiting for the cars at a certain place a few days since, we stepped into the wheat market a few moments. An apparently honest farmer drove up with his load of wheat, which was examined by the buyer, pronounced good, and the highest price readily paid for it.

Another, at all appearance, equally honest with the first, drove up with his load of wheat. It, too, was inspected; and soon we heard the buyer say: "It is not good; it is shrunken." The farmer replied: "I think it is not all so; some of it must be better." On a further examination, the inspector said: "It is mixed." The confused seller tried to make the matter as plausible for his own credit and interest as he could; but to no purpose: his wheat would not bear inspection, and could not be taken at the price of a good article. Disappointment was his lot; while the expectations of the other were satisfactorily realized.

These cases lead us to reflect upon the great day when the world will be judged in righteousness. If our works shall then be found to be good, all will be well; they will pass the inspection of him who will be the Judge of all; and who will say to such, Come, ye blessed of my Father, receive the reward of your labors. But sad, indeed, will be the condition of those whose works will be found to have been faulty; or their good-deeds, like the mixed wheat, mingled with unrighteous acts. Such a life, such a character, will not be pronounced good by the all-searching and righteous Judge. To bear his inspection, we must be "spotless," and "blameless." Let us age well to our case now, for soon every man's work will be tried.

Rad. Jones' Article. The lengthy article from Rev. I. E. Jones, which we publish in this number, is the one he recently decided not to publish; but for reasons not necessary to name, he has concluded to have it laid before our readers. We give it with pleasure, because we are willing that both sides of the question at issue, on which it treats, should have an impartial hearing, through our columns. And, besides, we like to have men of strength like Bro. Jones, present their strongest arguments, as we suppose he has done, in favor of the side of the question he advocates.

As a Snare shall it Come.

As a snare shall it come on all them that dwell on the face of the whole earth."—Luke xxi. 35.

Having, by comparing scripture with scripture, shown the septimetry of our text to be in harmony with the general tenor of scripture, we might here leave the subject, and feel measurably justified in our conscience, with an expectation of being blessed from the blood of this generation in the day of judgment. But knowing the almost universal unbelief of this text that now prevails, and which, from the teachings of Christ we have reason to expect, will prevail unto the end, and having a desire "by any means" we may save some from the snare, we proceed to give another argument favoring its belief, drawn from analogy.

In reviewing the history of the past, we find much to confirm our faith in the truthfulness of the text. Nothing can be more clearly demonstrated than the fact, that the judgments of God upon this world have been unexpected to its inhabitants.

This was it, with the antediluvians. God had for 1600 years, borne with that ungodly race. From the raising of the club by Cain against his brother Abel, wickedness increased, until their cup of iniquity was full; yet, until justice and mercy unitedly clamored for vengeance.

The divine record of the state of the world is that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."—Gen. vi. 5. Again (Gen. 12): "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." But Noah found righteousness before God in that generation, and found grace in his sight. To him God revealed his purpose, the coming judgment, and the time, and through him saved the world. And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. And

God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence; and I will destroy them with the flood. With thee will I make a new covenant. God, vi. 13.

These verses reveal to us the fact, that the judgment was passed, but the execution delayed 120 years. During this period, they were imprisoned on probation, and Noah, by the Spirit of Christ, was faithful and faithfully preached to and warned them of the impending judgment. 221 Pet. iii. 18, 20, 21 Pet. ii. 5.

But did they repent? Did they understand? No! They hardened themselves in unbelief. The flood rolled on the fast year came, the ark was fully prepared. Noah is still warning, until the last week arrives. When God says to him, "Come thou and all thy house into the ark: for thee have I seen righteous before me in this generation." Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are unclean by two, the male and his female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth."—Gen. vii. 1-4. The last, the fatal day has come. The sun is coming out of his chamber, and rejoicing as a strong man to run a race, darting his rays upon the earth, as beautiful, perhaps, as upon Zoar, the morn that Lot left Sodom. Around the ark all is busy preparation for the event. The scoffing multitudes, seeing this unusual stir, assemble to see in what will result this strange affair.

See the beasts assembling, of every kind, from every clime. On, on, they come toward the mysterious ark, turning not to the right or left; they pass in, and assume each his proper place. So the fowls of every wing and hue, with rapid flight, speed their way into the ship of God. Surely, all will believe now! No, not one.

Last of all, the aged patriarch, whose silver locks whitened by six hundred winters, followed by his little family, appears, and with slow and solemn step, approaches the stately vessel. Pansing a moment, with all the benevolence of his soul beaming in his countenance, and with streaming eyes, he once more warns—dies more threats. But all is vain. No one is moved—not one believes. He passes in—God shuts the door, and probation is closed! Within, all is still, for God is there. Without, the multitude still are scoffing, not one knows nor understands. For says Jesus: "They know not until the flood came, and took them all away."

But soon, the darkening heavens, the muttering thunder's roar, and vivid lightning's flash, warn them of the approaching storm. The floods descend—too late they see and understand. They now for mercy cry, but all is vain. The door is shut, and they are lost—never lost!

So also shall the coming of the Son be. "For as a snare shall it come on all them that dwell on the face of the whole earth." "And the door was shut." Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he answered, and said, Verily, I say unto you, I know you not. Oh! may we learn wisdom from the past, and avoid the fate of the antediluvians, escape the great snare, and stand before the Son of man!

Likewise, and as he was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."—Luke xxi. 34-36.

Did they know? If so, why did they continue feasting and drinking, buying and selling, &c., until the fire descended? And they knew not. And why? Simply because they would not. They were warned, and faithfully; but they believed not. Lot believed, and escaped. The fire descended, and the rest perished.

Nevertheless when the Son of man cometh shall he find faith on the earth? No! No! But as it was in the days of Lot, so also shall it be when the Son of man is revealed.

Take another case, which shall close our argument from analogy. And this, a judgment upon God's own people, the church.

Christ has said: "Not one of those hidden shall taste of my supper." For if God spared not the natural branches (the Jewish church), neither will he spare these—the unnatural branches—the Gentile church. And the prophet hath said: "Cursed shall be a stone of stumbling, and rock of offence to them that believe on him."—Isaiah.

God had long forewarned with that stiff-necked and rebellious people. The prophets rose up early, and

up late, to wait them of the coming judgments of God. But they refused to hear, and stoned them. God finally sent his own Son—the heir, thinking surely they would bear him. But they refused, and cried, "Away with him; Crucify him, crucify him."

This act filled to overflowing their already full cup. Their fate was sealed, and sentence pronounced by Christ in the following words: "The days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another." And why so dreadful a doom denounced against them? Mark well the reason: "Because thou knewest not the time of thy visitation."—Luke xix. 43, 44, compare with Deut. xxviii. 49-58.—[Quarry.—If such was the fearful doom visited upon the natural branches (the Jewish church), "because they knew not the time" of Christ's first advent in his humiliation to suffer, what will be the fate of the unnatural branches (the Gentile church), if they know not the time of his second advent in glory to reign forever.]

The execution of this fearful sentence was delayed some forty years; during which period, they were faithfully exhorted and warned by the servants of Christ. But they repeated not. God then gave them signs of their impending doom. Armies in mid heaven marshalled their phantom hosts, astonishing the beholder. A sword was suspended for a whole year over the ill-fated city. "Beside, one Jesus, the son of, Ananias, cried night and day, continually, for 7 years and five months, 'Wo, wo to Jerusalem.' And though often scourged, and questioned, and whipped, until his bones were laid bare, yet could no other sound or answer, by any means, be extorted from him than the lamentable wail of 'Wo, wo, to Jerusalem.'" (See Josephus Hist. of Wars, b. 6, chap. 6, § 3 to 5.) Yet repeated they not nor understood. And Josephus upon this point remarks: "They did not attend nor give credit to the signs that were so evident, and did so plainly foretell their future desolation; but like men infatuated, without either eyes to see or minds to consider, did not regard the denunciations that God made to them."

Finally, the last sign, and the last offer of mercy, was given. The armies that encompassed Jerusalem were turned back. The believers escaped, every one, and the rest were taken in the snare. For the armies soon returned and heided them in on every side. And because of the dissensions within, and the straitness of the siege from their enemies without, their most delicate women, in secret, eat their own children,—as said the prophet (Deut. xxviii. 56, 57), two thousand five hundred years before. Yet they see not, nor understand.

The enemy presses the siege. Breach after breach is made. The outer wall is gained. The inner, too, is passed. The temple soon is reached—the last strong hold of the Daughter of Zion. Nor does the infatuated, deluded Jew, faint, nor doubt but that Israel's God will yet appear, and save him and their temple; but as the danger increases, more firmly grasps his sword, and fights on. Nor does he pause till the last, fatal, final stroke is given, that seals him in despair. The cry, The Holy Place on fire, breaks on his ear. He turns and sees it is true.—Then, and not till then, is he undeceived. Too late he sees that Israel is indeed forsaken of her God.—Consternation and despair seize upon him. Horror struck, a moment he stands aghast; then, casting away his sword, he rushes forward, and, casting himself into the flames, perishes, a victim to his own blindness and unbelief.

Thus will it be with the poor, deluded soul, in the day of God. Too late he will discover the fatal delusion that has destroyed him. "For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." For God says, "I will destroy the stumbling blocks with the wicked." "For, behold, the day cometh that shall burn as an oven; and all the proud, yes, and all that do wickedly [whether in the church or out of it], shall be stubble; and the day that cometh shall burn them up, saith the Lord, that it shall leave them neither root nor branch."

We see from the history of the past, abundant reason for believing our text. That day will come as a snare upon all that dwell upon the face of the whole earth. And these examples were given for an admonition. May we give heed to them, and believing the text, so live as to escape the snare, and stand before the Son of man.—(To be continued.)

A correspondent in the last Herald writes under date of Oct. 25th, "That Father Miller's

health is very poor. He has to have watchers every night. He is badly bloated, and we think he cannot continue a great while."

Bro. BURNHAM has located permanently at Seneca Falls. We received a letter from him last week, stating that himself and family were well and in good spirits. That they had a good day the Sabbath previous in worshipping God, and giving glory to his name."

Bro. B. left Wednesday (Oct. 31) for Oswego &c. to fulfil his appointments. But as preparatory sent for a large supply of tracts to dispose of on the route. This is well; and we hope all our lecturing brethren will do likewise, and stir up the churches also in the matter.

The church are not engaged in distributing tracts as they should be. But very little is doing in this most effectual way of spreading the light. Hark, my brethren, hath not God said, "He that goeth forth and weepeth, bearing precious seed, (margin, seed basket) shall, doubtless, come again with rejoicing, bringing his sheaves with him."—Psa. cxvii. 6.

Let us arise and go forth, and sow good seed broad cast through the land. And be not weary in well doing, for in due season we shall reap a rich—golden harvest.

We hope Bro. B. may be remembered after a godly sort by the churches he may visit.

Bro. J. Turner proposes to publish in pamphlet form his recent articles on Rev. xx. See his notice on another page.

Bro. E. Miller Jr. is making arrangements for publishing in pamphlet form, his articles on the Atonement, published some time since in the Harbinger; and Bro. N. M. Catlin's articles on the Kingdom, now being published in the Harbinger. See Bro. Miller's notice in this day's paper.

Correspondence.

From Bro. A. Wattles.

DEAR BRO. MARSH:—I have been sweetly interested in the perusal of many of the near at hand publications, on the coming and kingdom of our dear Lord, for some nine or ten years, but more particularly so since '43. We have had the weekly reading of Bro. Himes's paper from the commencement of "The Midnight Cry," and some of "The Signs of the Times," and also your sheet. I do rejoice in spirit, to learn from both, that you mean to strive to perform your missions in the spirit of the gospel; my all within me cries out, Amen, even so let it be! Charly covereth, and never faileth. Our holy Savior suffered much contradiction, and when railed did not return it. I can say, with Bro. Gross, that a mighty incubus is taken from the prosperity of the cause. Oh, that the *Herald* and *Harbinger* may redeem all lost time, and prove themselves to be in truth and in deed what they hold forth to be, the organs of a people whose God is love, and may their fruit be unto holiness.

I can attest to the sacred influence that this truth has had on my poor heart and life, leading me out of much darkness into light—out of bondage into the liberty of the grace of God, and into the patient waiting for my coming Lord and dear Savior, who, to my soul, in the present tense, is the one altogether lovely, and the chiefest among ten thousand!

"O may our lives and lips express,
The holy gospel we profess,"

and our fruit be unto holiness, and the end, everlasting life.

"Then we'll march up the golden street,
And ground our arms at Jesus' feet!"

where our last enemy will be forbidden to approach, and the decrepitude of old age, the faltering limb and trembling nerve, will be known no more for ever. But we shall there bloom in immortal youth, inheriting the gift of God, which is eternal life.

I was in Cleveland on the 22d and 23d of October, '44, and saw that the passing of definite time would affect the minds of some very materially. I told them the only way to prove the doctrine all divine, was to disarm the opposer by holy living, that they might be constrained to say, Behold, how these brethren love each other!

My brother, I am a poor, feeble old man, but I feel like a young convert, strong in faith, giving glory to God; looking for and hastening unto the coming of the just One. My heart is full of love and good will to all. The more of Jesus I see, the stronger is the attraction to him. May the great Head of the Church bless you and dear Bro. Flanders, in your very responsible work.—May you feed the flock of Christ, which he has

purchased with his own blood, with the sincere milk of the word, that they may grow thereby. Whoso dwelleth in God dwelleth in love. Amen, even so, come Lord Jesus!

Yours in love waiting for the crown,

ALEXANDER WATTLES.

Fitchburg, Oct. 29, 1849.

Proposed Pamphlets.

Bro. MARSH:—The wish having been repeatedly expressed, by brethren acquainted with the subject, that the articles now being published in the *Harbinger* on the "Kingdom of God," by N. M. Catlin, and those which appeared some weeks since on the Atonement, by the subscriber, should be published in pamphlet form; an effort has been made to raise means for doing it. Pledges have now been given to an amount, that justifies us in saying, that they will be published. I would therefore say to the brethren, who have given their pledges, forward the money immediately. To save postage, all living in one neighborhood can put their subscriptions together in one letter. Say how many pamphlets you want in return.—You are entitled to all that your donations pay for, if you can use so many to the advancement of the cause.

As but few, comparatively, of the brethren have been informed of the purpose of publishing these tracts, I would say to any who may wish to aid in it, that their subscriptions will be gratefully received. With the amount now pledged, we shall be able to get out but, comparatively, a small edition of each. The works are judged to be such as are needed at the present time, in connection with the "Six Sermons," "Bible Doctrine," and "Purpose of God," and others that we have. If you think so, send in your money, to aid in publishing; take the pamphlets in return, and scatter them among those who will read.

Evidently, the distributing of cheap publications, is one of the best means we have for spreading the truth. While few can travel and proclaim the word, all can aid in this way of preaching the gospel of the kingdom of God. Brethren, stewards of the Lord, let us hear from you soon. We wish to begin the publication within about a month, and we want to know how large an edition to publish. We cannot publish more than we have at the time means to pay for.

Address your communication, post paid, to D. B. Eldred, Battle Creek, Mich. Those east of Buffalo, can send their remittances, if more convenient, to Joseph Marsh, Rochester, N. Y.

Your brother in hope, E. MILLER, JR.

Battle Creek, Mich., Oct. 49, 1849.

From Bro. R. V. Lyon.

Bro. MARSH:—Our tent meeting at Rawsonville, Vt., was one of considerable interest.—There was quite a gathering of the waiting ones, who came up to this feast with open hearts and ready hands, to assist us in our work. There was quite a respectable number of the children of darkness, who came out and listened to the story which we had to tell.

On the Sabbath, our tent was well filled, and many seemed to be convinced that we had the truth.

Bro. S. W. Bishop was present to assist Bro. Brown and myself in preaching the word; and at the close of the services on the Sabbath, in the afternoon, he was set apart to the work of preaching the gospel of the kingdom at hand, by the laying on of hands.

Bro. Bishop is a worthy brother, and should have the confidence of all who are looking for speedy redemption.

Yours in hope,

R. V. LYON.

Fitchburg, Mass., Oct. 29, '49.

From Bro. F. Gould.

DEAR BRO. MARSH:—It has been a long time since I have written for the *Harbinger*, but I feel I can no longer be silent. The cause of God demands, at this crisis, that the children of the King should be ready for every good word and work; and I rejoice, to-day, that I have a good hope of entering that land, prepared for all the saints, from the foundation of the world.

I am glad to see the united efforts of the *Harbinger* and *Herald* in proclaiming the good news of the coming Kingdom. I rejoice that the strife, which hitherto has prevailed between them; has ceased, and the spirit of love and union has become their characteristic. They seem like lights, or like the moon in the celestial heavens. The Bible, the great fountain of light, wisdom, and knowledge, shine upon their blessed pages, and thus their light is reflected all over this dark world, to lead the way-worn pilgrim safely to the land where Jesus will forever be the light of the city.

There are a few of God's scattered flock in this region, who are striving to live in perfect readiness to meet their coming Lord.—Bro. D. T.

Taylor and Sutherland were with us last Saturday and Sabbath. The Lord appeared in our behalf—the saints were quickened and strengthened in their blessed hope, and built up in their most holy faith. The Lord blesses his own work. Notwithstanding the enemy would sow discord among us, yet the truth of God is mighty in the pulling down of the strong holds of Satan. O that God would give us a new spring to diligence, to make our calling and election sure.

Yours in the blessed hope,

FRANCIS GOULD.

Waterbury Vt., Oct. 29, 1849.

The Dead Know not Anything.

Revelation ix. 5.

It is claimed by many that such passages as the above mean that the dead body knows not anything, for the soul, say they, exists in a conscious state after death; as if the Allwise God had caused holy men of old to speak and write under the influence of the Holy Spirit, to reveal the fact that a mere dead body knows nothing! While some, taking the opposite ground, reply that the body never did know anything. It is, say they, the mind that knows, and of which it is affirmed the dead know not anything.

But to those who claim that this is affirmed of the body all they ask on the point, we take a step beyond them in the same direction, and affirm that the body is the very thing of which knowledge or consciousness or unconsciousness is affirmed, for it is absurd to say that it is the mind that knows. A man's thoughts are his mind. Do a man's thoughts think, or does his brain?

It was the very body that God formed of the dust of the ground and breathed into, that became a conscious being. The body is the very thing that is conscious, and that very consciousness of the body is called mind. [The breath which God breathed into the formed body, caused life, and life caused the organs of the brain to act, which produces thought or consciousness; and so it is this very (formed) body which is conscious, and at death sleeps in the dust of the earth, unconscious until it wakes again at the resurrection.] O. M.

From Bro. H. Harris.

Bro. MARSH:—There are a few persons in our vicinity who are interested in reading Advent papers, and are almost persuaded to believe others look upon them as delusive and pernicious, unwilling to hear or have them read in their houses. O! I pity such bigotry, superstition and ignorance. I am quite surrounded by such, but my faith is as strong as ever in the good promises; they are sure and cannot fail: the time draweth nearer every day, hour and minute. I am not in the least discouraged, but, by the grace of God, determined to be at my post, with lamp trimmed and burning, waiting and anxiously looking for our Lord and King.

Yours as ever in the blessed hope,

HIRAM HARRIS.

Looks Corners, Mich., Nov. 5, 1849.

From Bro. Wm. Keve.

DEAR BRO. MARSH:—We are in a scattered state in the West—one of a town and two of a city, as the Scriptures say.—We have no Advent preaching here—no little bands to meet with, to cheer us on our lonely way. We cannot hear the songs and praises of the brethren who meet together to help each other on. We have no brethren and sisters to take us by the hand and bid us God speed. Our situation is a lonely one. Brethren, pray for us, that we may hold out faithful unto the coming of our Lord and Savior, that we may have a crown of life.

Yours in hope of immortality soon,

WILLIAM KEVE.

Piqua, O., Oct. 8, 1849.

From Bro. J. Wilson.

DEAR BRO. MARSH:—I am well, and pressing towards the mark for the prize of the high calling of God in Christ Jesus. So far as I have travelled since the 27th of August, I have found the brethren standing fast in the faith, generally speaking, having their loins girt with truth, and their lamps trimmed and burning, ready for their Lord, and expecting him in 1850.

Yours in waiting for the King of kings,

JONATHAN WILSON.

New Bedford, Mass., Oct. 30, 1849.

A Proposition to the Brethren Interested.

Several have requested me to throw my articles on the Millennium of Rev. xx. together in pamphlet form; that they may be more easily read, and also that they may be in a shape to put into the hands of such as inquire upon this subject. I therefore propose to publish those articles in a pamphlet, of about sixty pages, the size of the Scriptural view of the close of the present age, revised and somewhat enlarged, provided I can obtain sufficient encouragement. If I can raise fifty dollars, I will go forward with the work, taking the remaining responsibility myself. Let

as many as are interested and with the work accomplished, address a line to me, stating how many copies they will take, at five dollars per hundred. If it is done, it must be done quickly—time is short. Address Joseph Turner, Poland, Me., post paid. J. TURNER.

Poland, Me., Nov. 1, 1849.

From Bro. J. T. Cornell.

BRO. MARSH—I am sorry to see such backwardness in paying up among the brethren. Is it possible that they are looking for the coming of the Lord, and yet neglect to pay what they honestly owe? and what you are in pressing want of? Any man that will neglect to pay what he honestly owes, when he can—he will, I think, neglect to watch and pray. Such ones will, I am afraid, be weighed in the balance and found wanting at the judgment day. As ye would, brethren, that others should do unto you, do ye even so to them. This is the great golden rule, and if followed out, will lead you so strait that you cannot miss of heaven. May God help each one to make this their rule. J. T. CORNELL.

Plymouth Hollow, Nov. 6.

"The Purpose of God."

The two editions of 7000 copies, of this work, printed last fall, are entirely exhausted, and have been for some time. There is a demand for them, almost daily. I have been frequently solicited to print another edition, and have been advised to have the work stereotyped; both of which, I have long desired and purposed doing, but as yet, have not been able to, for want of funds.

Now, let those who wish for the work, send in immediately, how many they will take. The price will be the same as heretofore, \$4 per hundred; and if sufficient are wanted to meet the expense of stereotyping, it will be done forthwith. Or, if any of the Lord's stewards will loan me \$75, to be paid with interest, as soon as realized from the sale of the work, it would do as well. We shall have it stereotyped, if possible, this month.

N. B. Address E. R. Pinney, Rochester, N. Y., and send in your orders immediately; and those brethren who owe on former editions, will speed the work, by forwarding the amount due.

Your brother, in Christ,

E. R. PINNEY.

"THE ADVENTIST."

The *Diagrams and Explanations of Daniel II. & VII. and the Trumpets*, together with other matter, are now published in a sheet of eight pages, of the former size of the *Harbinger*, with the above title. The paper is now ready for delivery, and we hope our friends will order what they want immediately. We have an edition of several thousand copies already on hand. Teams—\$1 per hundred.—Address, "L. D. MANSFIELD, Syracuse, N. Y."

N. B. In sending remittances, please say by what way the papers should be sent; and whether you desire the amount sent, in papers, or whether it shall be appropriated to general gratuitous distribution. Those who are poor, and want them to circulate, should send their orders, and they will be supplied, while we have the means.

THE PAPAL QUESTION.

On the Papal question the French Government appears to be at length making up its mind, and adopting a system of positive instead of negative wickedness. Hitherto they have been in a false position; now they are determined to plunge into a true one, if one can predicate truth of any actions which come from beneath. Since they cannot make the Holy Father their tool, or induce him to throw aside his Apostolic tiara for their new fangled constitutional crown, about as respectable as the Phrygian cap of misnamed Liberty, they are resolved to take things into their own hands, and initiate the very men, no worse than themselves, whom they have wasted so much blood and treasure to expel. To this end, two inferior friends of diplomacy, M. M. Freney and Boulatignier, carefully picked out for their known hatred to the temporal dominion of the Holy See, but known for little else, are despatched to Rome, to work their way, backed by the strength of the French army and settle the French yoke on the necks of the Roman people. We cannot regret that the French Government has thus manifested itself as it really is, and has been all along. If they are resolved on an evil course, so that nothing shall stop them, by all means let them fill up speedily the measure of their guilt, and the retribution, as in the case of Napoleon, will come the sooner, and with the greater moral efficacy. We subjoin an important extract from the *Univers*—"It is positively stated that this mission has for its object the organization of the Council of State at Rome. If this news be exact, the selection of these two commissioners would clearly indicate that the Cabinet again hopes to find, in second-hand negotiations, a part of the results which higher diplomacy has not been able to procure. Of all the descendants of old Parliamen-

tary men M. Boulatignier is perhaps the one who carries to the greatest length the zeal of the absolute preponderance of the State and of secularization in all things. As to M. Freney, if we are rightly informed, he is of the number of those to whom the Consulta of the Pope has given the least pleasure. Whatever may be their private instructions, we have every reason to fear that the letter of the President will be their favorite programme."

From Rome itself the news is scanty. Of course, the Pope's manifesto has excited the rage of the dregs of the late rebellion; but we do not hear of any serious breach of the peace. On the contrary, the city is described as perfectly tranquil. The *Garde Noble* of his Holiness is summoned to assemble itself in Rome, and probably will join the Pope at Loreto, whither there is talk of his Holiness proceeding.

Mr. Urquhart will be delighted with the conduct of the Sublime Porte, in the matter of the extradition of Kossovit, Bem, Dembinski, and other brethren. The Grand Mufti has held a Synod of Ulemas, and finds that to give up the destitute exiles to the imperialist demand of Russia, would be contrary to the hospitality enjoined by the Koran. The Sultan has, therefore, with a considerable degree of dignity, declined to hand over the exiles to Russia; relations are consequently interrupted between the two empires, and the Turks are actively preparing measures of defence. It is curious to see the dying ashes of the Ottoman Empire thus flaming up at the rude tread of Russian diplomacy.—*London Tablet*.

Lines Found in a Skeleton Case,

AT THE ROYAL ACADEMY, LONDON.

Supposed to have been written by one of the students.

Behold this ruin! 'twas a skull,
Once of ETHEREAL spirit full:
This narrow cell was life's retreat:
This space was thought's mysterious seat.
What beautiful pictures filled this spot!
What dreams of pleasure long forgot!
Nor love, nor joy, nor hope, nor fear,
Has left one trace or record here!

Beneath this mouldering canopy
Once shone the bright and busy eye:
But start not at the dismal void,
If social love that eye employed—
If with no lawless fire it gleamed,
But through the dew of kindness beamed—
The eye shall be forever bright,
When stars and suns have lost their light.

Here in this silent cavern, hang
The ready, swift, and tuneful tongue.
If falsehood's honey it disdained,
And, when it could not praise, was chained—
If bold in virtue's cause it spoke,
Yet gentle concord never broke,
That tuneful tongue shall plead for thee,
When death unveils ETERNITY.

Say, did these fingers delve the mine,
Or with its envied rubies shine?
To hew the rock, or wear the gem,
Can nothing now avail to them:
But if the page of truth they sought,
Or comfort to the mourner brought,
These hands a richer meed shall claim,
Than all that waits on wealth or fame.

Avails it, whether bare or shod
Those feet the path of duty trod?
If from the bowers of joy they fled,
To soothe affliction's humble bed—
If grandeur's guilty bribe they spurned,
And home to virtue's lap returned—
Those feet with angel's wings shall vie,
And tread the palace of the sky.

THE SISTERS.

The following account of a scene in the slave market of Constantinople, is taken from a work entitled "Wayfaring Sketches."

"A most interesting group presented itself before us: two young female slaves, both with most pleasing countenances, stood together, closely embraced, the arm of one closely round the neck of the other; their attitude, as well as the strong likeness between them, pointed them out as sisters. By their side was an African slave-dealer, in whose furious countenance it seemed impossible to discern a trace of human feeling. He was armed with a large, heavy stick, with which he drove them to and fro, literally like a herd of animals. Three or four Turks were discussing, with tolerable animation, the price of one of the women; but the bargain had been struck just before we came in, and one of the party, a stout, good-looking man, was paying down the money.

When this was completed, with an imperious movement of his hand he motioned to his newly-purchased slave to follow him. It was the youngest and most timid of the two sisters whom he had selected. Nothing could be more painful than to watch the intense, the terrified anxiety, with which both had followed the progress of the sale; and now it was concluded, and they knew that the moment of separation was arrived, she whose fate had been sealed, disengaged herself, and turning round, placed a firm grasp, and gazed into her eyes. Not words, nor tears, could have expressed one-half of the mute, unutterable despair that dwelt in that long, heart-rending gaze. It was hard to say which was the most eloquent of misery; but the Turk was impatient; he clapped his hands together. This was a well-known signal. A slight tremor shook the frame of the young slave; her arms fell powerless at her side, and she turned to follow her master. The voiceless but agonizing farewell was over. In another moment we could distinguish her slender figure threading its way through the crowd, in company with other slaves belonging to the Turk. Her sister had hid herself behind her companion, and now sat on the ground, her head sunk upon her folded arms."

And just such scenes may be witnessed in our own free land, ten thousand times in a year.

Appointments.

BRO. JONATHAN WILSON, D. V., will preach as follows:
Boston (at Chatman Hall), Sabbath, Nov. 11.
Kingston, Sabbath, Nov. 18.
Carver, Sabbath, Nov. 25.
Wrentham, Ms, Sabbath, Dec. 2.
Bristol, R. I., Sabbath, Dec. 9.
No Scituate, Sabbath, Dec. 16.
Providence, Sabbath, Dec. 23.
Russell (Bap M House) Sabbath, Dec. 30.
Hartford, Ct., Sabbath, Jan. 6, 1850.

Providence permitting, BRO. I. W. BISHOP will preach at the following places:
Mt. Holly, Sunday, Nov. 11th.
Shrewsbury, Nov. 17th, at 7 P. M., and continue over the Sabbath.
Mendon, Nov. 19th, at 7 P. M.

BRO. J. B. COOK proposes, the Lord willing, to preach as follows:
Cincinnati, O., as Bro. Carver may appoint, Nov. 11th, and two days after.
Jeffersonville, Ia., as Bro. N. Field may appoint, Nov. 18th, and two days after.

By Divine permission, Conferences will be held at the following places:
Georgia, Vt., commencing Thursday, Nov. 15th, at 1 o'clock, P. M., and continue over the Sabbath.
Swanton Falls, commencing Thursday, Nov. 22, at 1 o'clock, P. M., and continue over the Sabbath.
BRO. J. CUMMINGS and L. DUDLEY will attend.

ROBERT DARLING.

I will attend meetings in the following places, and at the times appointed, if God permit:
Springwater, 2nd Saturday and Lord's day of November. Meetings as above.
Geneva, 3d Lord's day of November.
Seneca Falls, 4th Lord's day of November.
G. W. BURNHAM.

G. W. STOCKING appoints to preach at Centreville Friday evening, Nov. 23d.
C. F. SWERT appoints to preach at South Creek, Pa., Tuesday evening, Nov. 20th, where Bro. Warren may appoint.
Also, at Millport, Thursday evening, Nov. 23d.
Also, at Martin's Hill Friday evening, Nov. 30d, to continue over the Sabbath. Bro. Stocking is expected to be at this meeting.

God willing, I will preach at West Troy, Nov. 11.
Albany, Nov. 18.
WM. INGMIRE.

H. H. GROSS appoints to preach in—
Middletown, Saratoga Co N. Y., Sabbath, Nov. 18.
Esperance, Schoharie Co N. Y., Sabbath, Nov. 23.

A Conference will be held in Windham, Vt. at the house of Bro. Wood, commencing Nov. 16 at 6 P. M. and continue over the Sabbath. R. V. LYON.
A. BROWN.

BRO. GEORGE W. BURNHAM appoints to preach at Searsburg, Tompkins Co, N. Y., the last Friday in November, and the first Saturday and Sabbath in December.

SECOND ADVENT MEETINGS.

Rochester.—Irving Hall, Buffalo street, opposite the Eagle Hotel, three times on Sunday, and on Tuesday evening.
Buffalo.—Chapel on Delaware, third house from corner of Huron street, three times Sunday, and Tuesday and Thursday evening.
Springfield, Mass.—Dwight Hall, Buffalo street, two doors from Main street, every Lord's day and Tuesday.
Albany.—Second Advent Chapel, Shattuck's buildings, corner of State and South First streets; twice on Lord's day, and Tuesday and Thursday evening.
Syracuse.—Brinley Hall, one half east of Brinley Hall, Fayette St. Preaching may be expected three times every Sabbath.
Canandaigua.—Town Hall, every Sunday at 10 A. M., and 3 P. M. Prayer meetings on Tuesday and Friday evenings.

Notices.

Business Items.

H JONES.—The proposed pay will be acceptable. T Barnum.—What package of papers and Post Office do you refer to? Your paper is sent, as you direct, Eaton, N. H., and the only one sent to that office.

W Rogers.—The money was received and all made right now. It was directed to Sarah Roberts instead of Laura and she can get the back numbers by acquiring for Sarah Roberts' papers.

M Bachelor.—E. L. L's address is Princeton, Buren Co, Ill.

Post-office Address.—E Miller Jr., Battle Creek Mich. Correspondents will direct accordingly.

To SEND HARBINGER TO THE POOR.—A Greenly \$1 00 J Thompson \$5 00. A friend \$1 88.

LETTERS.—J Wilson, E V Lyon, J Thompson G Vandercook H H Gross, H J Sweetland, E Ainsworth B Morley, S Baxter, H Grew, R M Lyon, G T Catlin P Thomas J V Himes E Boynton.

Remittances for the Harbinger & Advocate.

G Lyman	1 00	pays to No. 330	June 22	1850
A Babcock	1 00	341	July 1	1850
B Stevens	1 00	358	Nov 9	1850
N Jenks	1 00	364	July 13	1850
D Babbitt	1 00	365	Oct 2	1850
Jane Hubbard	1 00	364	Oct 24	1850
U B Algie	1 00	363	May 7	1850
O Crawford	1 00	358	Ad 20	1850
Mrs A Neal	1 00	362	Oct 2	1850
H Jones	1 00	361	Feb 15	1850
T Barnum	1 00	338	June 22	1850
A Hawkins	1 00	341	July 8	1850
P M Larson	1 00	319	Feb 15	1850
W Scott	1 00	303	Oct 17	1849
G Grammer	1 00	341	Dec 18	1849
H Harts	1 00	345	Oct 18	1849
G W Cherry	1 00	304	Oct 24	1849
O Benny	1 00	330	Apr 20	1850
J Smith	1 00	355	June 8	1850
J Davis	1 00	322	May 4	1850
G B Whitford	1 00	333	Oct 13	1850
O Stevens	1 00	349	Aug 21	1850
M Bachelor	1 00	345	Dec 1	1850
D Kimball	1 00	318	Feb 9	1850
L Aldrich	1 00	333	May 11	1850
J Demerest	1 00	316	Jan 17	1850
A Morrison	1 00	340	Sept 21	1849
W Simmons	1 00	331	Apr 27	1850
L Johnson	1 00	330	Apr 20	1850

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THE Intermediate State. "For ye are dead, and your life is in the hand of Christ in God." By Henry Grey. Containing 26 pages. Price 12-15 cts.

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POETRY

THE AUTUMN.

The yellow faded leaves are appearing
Against the melancholy voice of decay;
Sad Autumn! yet I gladly welcome thee!
There's music in thy sighing winds to me;
The golden sun in yonder mossy dell
With prying eyes explores each nook and cell;
Peeps thro' the mossy thickets tangled there,
And glides the first dappery of the trees;
It gems the crystal rannel flowing by,
It lights the deep blue canopy of the sky;
With dewy splendour, mellow and serene,
And spreads a tranquil beauty o'er the scene.

The warm, bright days, of Flora's reign are past,
A pale, pale rose, is shrieking from the blast
In yonder bower, and o'er the garden wall
The dying vines in drooping festoons fall;
And yet, sad Autumn, yet I welcome thee!
Charms in thy fading loveliness I see;
An azure haze rests on the mountain brown,
And purple rays the distant summits crown;
The gorgeous sunset, with its glowing vest
Of iridescent beauty, robes the West;
The silver moon, the constellations bright
With purest lustre gem the brow of night.

I know how transient are the hues ye wear—
That death unseen will blight the landscape fair;
And yet, sad Autumn, yet I welcome thee!
There's music in thy sighing winds for me;
I love to hear them rustling soft and low,
Far in the coppice where the brooklets flow;
I love to hear them shrieking wild and shrill,
Across the plain, around the craggy hill;
Sweet are thy notes, O unseen zephyr choir!
Sweetly ye strike the wild Eolian lyre;
Sweet is the mournful requiem ye sing—
Precious but sad the memories ye bring.

[Zion's Herald.]

Communications.

Mesmerism.—No. 8.

Being a synopsis of the arguments advanced in a Course of Lectures, delivered in the fall of 1871, in Dr. Lanning's Church, New York City.

BY WILLIAM E. HARVEY.

Paul, in his Epistle to the Galatians (v. 19, 20), says: "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies."

The march of civilization—the cultivation of the sciences—and the spread of the gospel, with all of its auxiliaries, do not entirely check those direful influences originating in a depraved and unregenerate heart. These may, indeed, have a tendency to tame the wilder and grosser passions of human nature; but the seed of sin—that innate principle imbibed in the fall of our representatives—will generate, and bear fruit, such as are enumerated in the dark catalogue above. But why? They are the works of the flesh; and so long as man is in the flesh, we must look for their development.

Now that "adultery, fornication, uncleanness, lasciviousness, idolatry, hatred, variance, emulations, wrath, strife, seditions, heresies," &c., &c., do exist, is a fact generally conceded.—And, indeed the church, with all of her moral refinement, exhibits to the world the bideousness of these sins, as well as their enormity in the sight of God. And peradventure the truth of these doctrines is questioned by some "distinguished man," whose morality measures with the age, and whose faith is too strong, in the light of the nineteenth century, to admit the truth of so much darkness now, even she will "suspend her dignity" for the time being, and endeavor to convince him of his error, by citing to the text as above, with some other parallels, which will be hereafter named.

Now there are but few orthodox ministers but what are willing to admit the depravity of the human heart, together with the development of the sins of the flesh, as narrated above by Paul, with but little exception.

The text reads very well, and has a very significant meaning until the word *witchcraft* occurs. This, like the words *second coming* of Christ, is incorporated in certain texts of scripture, for a "mere flourish of the pen," and is, when read in the pulpit, pronounced in a low and indistinct tone of voice.

I was strikingly reminded of the truth of this position some two years since.—Being advised to procure, if possible, a certain church in this city, in which to deliver a course of lectures on the

subject under contemplation, I deemed it advisable to first attend the church, and one of its stated meetings. I did so, and was much gratified with the result. The church, according to my mind, I called on the minister the following day, to ascertain if it could be had for that purpose. He, knowing me by reputation, consented to my occupying the church, but observed that he "should attend the meetings and oppose my arguments." I informed him that I depended on the Bible for support of my position, and considered that my views were not only scriptural, but also in keeping with those of Dr. Clark, Mr. Wesley, and some other commentators on the Scriptures. I then quoted several passages of scripture in point, when he replied, "O, those texts are only applicable to the Jewish age, and they are entirely behind this age of the world—the nineteenth century." Now it is a question on my mind, whether or not these distinguished defenders of Christianity would not take strong exception to the life and ministry of Christ, were he now on this earth, exposing the infatigable nature of sin.

But I am digressing from my scriptural argument, and would call the attention of the reader to the following (Acts viii. 9-11): "But there was a certain man called Simon, which before time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: to him they all gave heed, from the least to the greatest, saying, This man is the great power of God." And to him they had regard, because that of long time he had bewitched them with sorceries." It is particularly requested that the reader should read the entire chapter.

This Simon was productive of much discomfiture to the apostles, from the fact that he had so successfully deceived the people—his exploits being similar to theirs, and producing such a powerful influence on the minds of the people—the whole city of Samaria brought under the infaturation, ascribing his wonders to the great power of God. Having seen the apostles communicate the Holy Ghost by the laying-on-of-hands, and no doubt supposing that by a more close imitation of their ways he would further decude his purposes, says to them (10th verse): "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost," and at the same time offering them money.

"Now hear what a modern Simon says on this subject, in a work on Mesmerism: 'The nerves of sensation are more fully developed in the hands, and hence the fingers become the principle organs of touch, so called; and the sacred Scriptures recognize its use in the communication of blessings, as when the patriarch Jacob placed his hands upon the heads of Joseph's children, and pronounced his blessings upon them.' In partheizing, therefore, the hands become the principle instruments for exerting this agency, and applying its influence to different parts of the system."

Again; the case of the damsel as mentioned by Paul, is much in point. "She was possessed with a spirit of divination [i. e., power of foretelling future events], and brought her masters much gain by soothsaying."

It is well known that magnetizers, at this day, have generally in attendance a female called their clairvoyant, whose business it is (as in the damsel above) to foretell future events, and thus bring their masters much gain.

Another feature of the phenomena of Mesmerism we have recorded in Mark ix. 17 to 26. We refer to the paralyzed subject. "And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit. . . . And oftentimes it hath cast him into the fire to destroy him," &c. A parallel case we have also recorded in St. Luke's Gospel xiii. 11 to 16 inclusive.

But among all the features of Mesmerism, the peculiarities of its power, its phenomena, &c., there are none which affords more striking and positive evidence of its antique date, as well as Satanic origin, than that of "the celestial and spiritual cognition," or as more familiarly known in the Scriptures—*acromancy*. As this term is applied to those who possessed the power of conversing with the dead and familiar spirits, its identity with Mesmerism is clear and positive.—What stronger proof do we want of this fact than that as demonstrated in the person of Emanuel Swedenborg? And that Mesmerizers claim a strong affinity to him, is evident from the admission of Deluze (as already referred to, the colleague of Mesmer), and as quoted with approbation by Dr. Thompson: "The phenomena of Mesmerism demonstrate the two-fold existence of the internal and external man, in a single individual."

This Emanuel Swedenborg was a profound scholar, and I think a member of the Lutheran Church. He opposed, with great zeal, every doctrine of the Christian religion, and professed to see and converse constantly with

spirits and angels, both in the body and out of the body. And indeed, his personal acquaintance with his writings can possibly doubt but what he "did have communication with living and deceased spirits." This also is the very art practiced by the woman of Endor, in giving Saul an opportunity of conversing with Samuel. And this, also, is the very art practiced by the clairvoyant of Mesmerism, who has been known to "enter into the privacy of families at a great distance, and accurately describe their condition, health, &c." Now as James and Jambris Withstood Moses, so do these also resist the truth.

TO THE WATCHMEN.

Light up the gospel trumpet on high,
Not spare, but loud and louder cry,
Repent, ye sons of men!
Show them the terrors of the law,
And then to Jesus gently draw,
The sinner concerned for sin.

And when thy race on earth is run,
The battle fought, the victory won,
Thy Savior shall bestow
A throne, a kingdom, and a crown,
And thou forever shalt sit down,
Where living waters flow.

From the Cepesee Evangelist.

The Present Condition of Europe.

At no period, during the convulsions of our sister continent, has the aspect of affairs looked more terrible and portentous, than at this moment.—The high hopes that were awakened a few months ago in the breasts of almost all Americans, that popular liberty and personal rights would henceforth be enjoyed, in countries hitherto under despotic government, have all died, in deepest gloom and darkness. The hopeful sally of the people, in behalf of freedom, has been sadly checked, and a disastrous reaction taken place. Every generous impulse, in favor of liberal institutions, and human rights, has been sterily crushed. The revolution in France has been almost frittered away by the extravagance and folly of a fickle people. Italy is crushed under the hat of republican despotism, more disgraceful in the eyes of mankind, than all the ravings of monarchy; but the end is not yet. Hungary has hopelessly fallen, and the torch of her independence is quenched in blood. Austria has recovered from her panic, and order is maintained at the point of the bayonet. Prussia even seems inclined to retrace her steps, and make large reprisals for the privileges which she granted her people, in the hour of popular uprising. Russia, powerful, impatient, maddened, by the discovery that the common people have consciences and wills, has worked herself up to an infatuation which would be ridiculous, if it were not awful. Her gloomy monarch fancies himself commissioned of Heaven, to crush the spirit of republicanism in Europe, with the magic witch-word, "Order." He seems about to marshal his host, in a despotic crusade against all the free governments on the continent. He would reduce Europe to the wretched condition of Poland and Hungary, and dignify that cold quietude of "order!" the graveyard, by the sacred appellation of "order!"

The latest news from the continent justify the most serious apprehensions of a general war.—We cannot doubt its ultimate issue; but we shudder at the dreadful consequences of enlisting the great powers of Europe in a conflict of arms.

There will probably be another holy alliance, a final effort of despotism, to rivet the chains of tyranny upon the whole civilized world. The church of God should lift up earnest prayer that these terrible movements might be overruled, and the cause of Christ and humanity spared the impending desolation.

The conjected plan of these northern despots, is thus given by a French correspondent of the New York Observer:

"Since the heroic and unhappy Hungary has fallen under the blows of her invaders, the saddest rumors circulate over our continent. Many of the political journals, some of them having an official or semi-official character, speak openly of a crusade against the last remains of European democracy. The three great potentates of the North, the emperor of Russia, the emperor of Austria, and the king of Prussia, will be at the head of this vast enterprise; and aided by the open or secret co-operation of nobles, priests and all others who are opposed to modern liberty, they will restore, at the point of the bayonet, the old order of things."

"I hasten to say that I do not regard this news as entirely correct; but it is certain that the sovereigns of the North have formed among themselves a new holy alliance, and are ready to put their armies into the field. They only wait for

a favorable opportunity to realize their designs. The Czar Nicholas, inflated by his power and his recent triumphs, believes that he has a providential mission to fulfill. He said lately in a proclamation to his people: 'God is with us! Yes, my children, God is with us!' And the poor serfs of Muscovy, who are in the most abject servitude, received the declaration of their emperor as a message from heaven."

"It is a fixed idea with this autocrat to oppose the revolutionary spirit, as he calls it, wherever liberty has been established; and if the United States were not so far off, probably he would also wish to send his Cossacks there, for the purpose of restoring order,—order as it exists in Poland and in Hungary! The Czar Nicholas is a monomaniac of a very dangerous kind. We might laugh at his pretensions to a divine calling, if he were a mere individual; but a prophet who commands six hundred thousand soldiers, ceases to be an object of jesting. He threatens seriously the independence of Europe."

"The emperor of Austria, Ferdinand Joseph, is a young man without will and without experience. He is governed by his mother, the arch-duchess Sophia,—a woman sold to the jesuitical party, and animated with an implacable hatred against democratic opinions. This princess is surrounded with statesmen, who have been taught in the school of Mr. de Metternich. The camrilla of Vienna affected to have liberal intentions, so long as they were afraid of being conquered; but now that the Hungarians and the Italians have succumbed, they throw off the mask, and display unheeded severity. Blood flows in torrents under the hands of executions in the country of the unfortunate Magyars; the inhabitants of Italy are crushed like the vilest slaves, by Radetsky's soldiers; and if the court of Austria can, with the aid of Nicholas, re-establish despotism from one end of Europe to the other, she will not fail to do it. The constitution which she promulgated at the beginning of this year, is but a faint bit of paper, which will be torn with the sword of Crotians, at the first opportunity."

"It is more difficult to explain the adhesion of the king of Prussia to this anti-liberal alliance. This prince has repeatedly shown generous sentiments; he has sincere religious faith; he is an honorable and virtuous man in his private life. But Frederick-William has also serious faults.—All that is now passing among the nations of Europe is, in his view, a work of Satan. He imagines that the progress of nations should be slow, and brought about by natural course of events.—He hates, from the bottom of his heart, all that bears the name of popular movement, insurrection and revolution. He has about him some advisers who know absolutely nothing of the opinions of our age, and dream of the return of feudal times. I do not think that the king of Prussia will be the first to enter the field; but if, he sees the Czar Nicholas and the emperor of Austria go forward, he will accompany them without regret in their crusade."

"Such, then, is the league of three powerful potentates! By uniting their forces, they can send against us more than a million of men; it would be a new invasion of Barbarians into the West!"

THE POPULATION OF THE WORLD.—Nine hundred and sixty millions of human beings are supposed to be upon the earth; of which Europe is said to contain one hundred and fifty-three millions; Africa, one hundred and fifty-six millions; Asia, five hundred millions; America, one hundred and fifty millions; and the islands of the Pacific seven millions. If divided into thirty equal parts, five of them will be Christian, six Mahomedans, one part Jews, and eighteen Pagans.—Christians are numerous in Europe and America, some in the south of Asia, Africa, and the south-east of Europe. Pagans abound in Africa, and in the interior of America; some in Asia, and a small number in the north of Europe.

The utmost of a woman's character is contained in domestic life; first her piety towards God; and, next in the duties of a daughter, a wife, a mother, and a sister.

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JOSPH H. HARRIS.

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

Whole Number 398.

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New Series--Vol. I. No. 22.

Original Poetry.

THE LAST DAYS.

BY H. A. CHAPLIN.

The judgment herald's voice sublime
Proclaims aloud to every clime,
A Messiah's Reign, and closing time.

Started, the virgin hands awake;
Woe, oil and lamps, and vessels take,
And Israel's walls at once forsake.

Time-serving, prowing watchmen cry
A peace and safety era nigh,
And pass the final warning by.

All, since the fathers passed away,
Reunite as at earth's natal day,
No judgment coming--scotterasy.

Though in the lists of death enrolled,
The great and rich amass their gold
From poor oppress--from bondmen sold.

Crimes, such as God once buried deep
Neath flood and flame, mad revels keep,
Till vengeful bolts from heaven leap.

The sun in black--the moon in gore--
The falling stars--the ocean's roar--
Attest--'twixt soon shall be no more!

The Gentile sway is nearly past,
Their mystic times are waning fast,
The signal fig-tree leaves at last.

On clouds of glory come again
The Son of Man. Death's river chain
Falls from the saints. Hail! Jesus' reign.

Communications.

(Original.)

The Kingdom of God.--No. 7.

BY N. M. CATLIN.

"When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?"--Acts i. 6.

III. In the next place, and finally, we are to show that the kingdom is to be introduced by the coming of our Lord: who, as represented in the parable, has gone into a far country to receive for himself a kingdom--and return.

This point, of unquestionable truth, may be reached by a simple process, viz: by inquiring for the elements or components of the kingdom, their present condition, and the revealed plan of bringing them together, or setting up the kingdom. The essential elements of a kingdom are, a king, subjects, territory, and laws. These pertain to the kingdom of God as well as shown.

1. Who then is to be king? Jesus Christ, as has been abundantly shown, in the foregoing. But we will quote a few passages to the point: "Yet have I set my King upon my holy hill of Zion; I will declare the decree, the Lord hath said unto me. Thou art my Son; this day have I begotten thee."--Ps. ii. 6, 7. "Many doubt that the predicted king here is Jesus, we refer them to Paul's application of the passage, in Acts xiii. 33.

Again: "And I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat and drink at my table in my kingdom."

One more: "Wherefore God also hath highly exalted him, and given him a name which is above every name. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."--Phil. ii. 9-11. Thus we see that Jesus is the appointed King, to the glory of God.

Next, we inquire for the subjects: who are they? "These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even

for ever and ever."--Dan. vii. 17, 18. "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."--Matt. v. 10. "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."--Luke xiii. 28. "Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him."--James ii. 5. By these passages it is shown that the saints, the righteous, Abraham, Isaac and Jacob, and the prophets, and the "rich in faith," are the subjects of promised kingdom.

Our next inquiry will be for the territory of the kingdom. The reader is here requested to call to mind the proof, before given, (that the seat of David's kingdom, which we have endeavored to identify with the kingdom of God, was located at Mount Zion, in the territory promised to Abraham, to whom it was said, "Thy seed shall possess the gate of his enemies"), while we refer to proof, in the connection that the earth is the place where the kingdom will be located:--

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."--Ps. ii. 8. "Give the king thy judgments, O God, and thy righteousness unto the king's son. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth."--Ps. lxxii. 1, 7, 8. "Behold, the days come, saith the Lord, that I will raise up to David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth."--Jer. xxiii. 5. "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High."--Dan. vii. 27. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."--Rev. v. 9, 10.

These texts will suffice to show that the kingdom is to be located on the earth. It will be proper for us to remark here, that from the covenant made with Abraham, and the one made with David, together with the texts last quoted, we draw the conclusion that the territory proper of the kingdom, is the land promised to Abraham,--Canaan, or the Holy Land; while the "dominion" of the kingdom, is co-extensive with the earth. As the island of Great Britain constitutes the kingdom of Great Britain proper, yet its dominion extends into India, North America, and over the islands of the sea.

Finally, we inquire for the law of the kingdom. And we may remark that the "will" of the sovereign is the law of all governments, and that the will of God, published, or known and obeyed, will be the law of our kingdom. See Isa. ii. 2, 3: "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Again, "Thy kingdom come, thy will be done in earth as it is in heaven."

How his will is done in heaven, may be learned by reference to Ps. ciii. 20, 21: "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his that do his pleasure." To introduce a perfect state of obedience, like this, the Lord taught his disciples that the kingdom must come; hence, he says pray, "Thy kingdom come."

We see then, to sum up, what pertains to, or constitutes, the kingdom of God. Jesus, the designated king; the saints, subjects; the earth, the territorial dominion; and the will of God obeyed, the law.

Value thy conscience more than thy gold.

Length of a Generation.

BY ELI CURTIS.

Aside from the prophetic numbers of Daniel and John, which, in the extreme, seem to verge to a point of fulfilment in the coming year, we have the prophecy of the Lord Jesus, as revealed by three of the evangelists, viz: Matthew, Mark, and Luke--which prophecy brings to view a catalogue of signs to be fulfilled within the time of a certain generation; which generation shall not pass, till the whole catalogue be fulfilled. As the first three of these important signs have been fulfilled, in the time of the present generation--the first: two on the 19th day of May, 1780, viz: the darkening of the sun and moon; and in Nov., 1833, the fulfilment of the third--the falling of the stars,--the only reasonable conclusion is, that we are the favored generation to witness these signs, and that 1850 carries out the "this generation," named in this prophecy of our Lord.

I am aware that some have held forth the idea, that a generation may be extended, in length of time, to 120 years; but, to my mind, this view is proved erroneous by Scripture evidence, as also by human experience, for more than 2000 years. The (so-called) wise men of this time say, that a generation is only about thirty years; which theory seems, *infidel-like*, to contradict our blessed Lord's prophecy, as two and nearly one-third of another of our wise men's generations have already passed since these signs began to be fulfilled, and yet we have not reached the end of the catalogue. But, saith the prophet, "The wisdom of their wise men shall perish." Blessed Lord, speed the time, when all the wisdom of man, that is contrary to thy word and will, shall utterly perish. Amen.

In Noah's time, man's days were shortened to 120 years--and appear to not have been again shortened till after the days of Moses. But when we come down to the time in which David lived, we find another shortening of man's days. For thus saith the Psalmist and prophet, "The days of our years are three score years and ten."--Ps. xc. 10. And as evidence, to strengthen the proof, that seventy years were about the term of a generation in David's time, we learn that David died at the age of seventy years, or seventy years six months (2 Sam. v. 45; 1 Kings xi. 11); and we know there has been no shortening of man's days, by ALMIGHTY decree, since the days of David, from the circumstance that this prophecy of our Savior, touching this catalogue of signs, has not yet been wholly fulfilled.

From past experience, and the best evidence before us, the year 1850 seems to be the momentous year, in which the "Son of man" will be revealed "in the clouds of heaven, with power and great glory." And my soul saith, "Even so, come, Lord Jesus." Amen and amen.

But He may come, even, before we reach the Jewish year, 1850--as "This generation shall not pass" before He shall have come. And if I understand the meaning of Rev. xii. 11, 12, the time must first come, when, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." "And behold I come quickly; and my reward is with me, to give every man according as his work shall be." So it seems there must be a little time, called "quickly," just previous to the advent, in which both sinner and saint must remain, in character, as they were.

And, in view of this fact, it would seem the height of wisdom, and indispensably necessary, that we live every day, every hour, and every minute, in perfect preparation, for the great, glorious and happy change, from mortal to immortality; and to neglect this necessary preparation is not only extremely hazardous, but the depth of folly, for all which desire to have part in the first resurrection.

Probationary time, probably, may close with the shaking of the powers of the heavens; which

event, we may, with propriety, look for daily--it being the next great event, successive, in the catalogue of signs. "Thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land; and I will shake all nations."--"And I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." (Hag. ii. 6, 7, 22.) When the ten commandments were uttered from Sinai, the VOICE OF GOD, in mighty thunders, shook the earth. Paul, referring to the same time, in Heb. xii. 20, saith, "Whose voice then shook the earth; but now he hath promised, saying, Yet once more, I shake not the earth only, but also heaven." Yes, brother, and sister, this "shaking" must come, evidently, right speedily! Lord, help us all to be ready. Amen.

New York City, Nov. 7, 1849.

(Original.)

The Soul, State of the Dead, &c.--No. 2.

BY J. E. JONES.

BRO. MARSH:--I find, in the "Harbinger" of Oct. 6th, another article from Bro. Campbell, on "the soul," in which he admits that man has a soul, but labors to show that it may be only an effect of matter, and not capable of a separate existence. But Bro. C. has assumed a very grave question, among philosophers, without settling it, viz: whether "light," "caloric," "gravitation," and "electricity," are "the effects" of certain organizations, or were the agents by which Jehovah organized matter from its original chaotic state. He calls them both "agents" and "effects." In the one case they would be "agents," as an intermediary cause; and, in the other, "effects." However, as he admits that man has "an immaterial soul," and uses "light, electricity, gravitation, caloric, and sound" to show that, though it is immaterial, it may be as dependent on matter for its existence, as effect is upon cause, his meaning is evidently this: light, electricity, sound, caloric, gravitation, are immaterial effects from certain organizations of matter, which can only exist, as these organizations produce them.

But, waiving the question, whether these are only effects, or intermediary causes, and what does he gain by it? The vibration of the atmosphere on the auditory nerve, imparts sound; and the vibration of a subtler fluid on the optic nerve, imparts sight; but does this prove anything in the case to be "immaterial," except the *sense* which takes cognizance of these material operations? Bro. C. is doubtless aware that many philosophers contend that man has "inner senses," which Revelation more appropriately terms "the inner man;" and it is certain that, in many instances, both in natural and mesmeric sleep, persons have seen things past, future and distant, with the same exactness as they had been, or were afterwards recognized by the outer senses.

But I will call Bro. C.'s attention to a few of the many facts in philosophy, about which there is not the same difference of opinion among the "wise ones." If the brain secretes mind, thought or spirit, as the liver secretes bile--the stomach, gastric juice--the pancreas, pancreatic juice--the salivary glands, saliva--how is it that those secretions are material, as also every other secretion of the animal economy, and the *secretions of this one organ are alone "IMMATERIAL!"* Again: A man six feet in length, feels a lance or pin in his toe, as "quick as lightning;" and a volition goes to it as quickly. We know that the seat of volition and sensation is in the brain;--because, if the spinal chord is injured in the lower bundles (it has four), volition cannot pass below it; and, if in the upper bundles, sensation cannot pass from below it. In the first case, if the injury be in the cervical vertebra, near the head, he cannot move a limb; and if in the latter case, in the same place, he may stand on edge tools, or coals of fire, and he does not feel it.

Now there are but two agents in nature, with which we are acquainted, (which can move) with such instantaneous rapidity—which are light and electricity; which of these is it? or is it a secretion of the brain not yet defined? or is it the inspiration of the Almighty which giveth him" (this) "understanding"? Will it be said, "the brain is a galvanic battery, and the nerves are the conductors"? The nerves are composed of precisely the same substance as the brain, except their coatings; and was it ever known that the battery at the station, and the wires connecting the stations, were composed of precisely the same material?

Once more. No part of the liver, kidneys, stomach, pancreas, or any other secreting organ or gland can be diseased, without proportionably reducing, or altering the secretion. But the mind often retains its full strength, and even advances in strength, through wasting disease, to the last moment of its connection with the brain. I am, therefore, compelled to believe, that "there is a spirit in man, and" that "the inspiration of the Almighty," and not the secretion of the brain, "giveth him understanding."

Notice, also, the many well authenticated cases of persons, to every appearance dead, some of them for days, who have declared that they were conscious—some, of things present, and others of things in another sphere, all the time which they were in that state. The Rev. Wm. Tennent, of N. J., it was attested by the most responsible witnesses—such as his brother, who was also a minister, and his physician—sickened, and, to every human appearance, died, and would have been buried, but for the funeral being delayed twice by the earnest entreaties of a friend—who at length revived, as the people were waiting to hear his funeral sermon, and declared that he had been in another state with angels, and "the spirits of just men." And to this testimony he added the sanction of a holy life, and, subsequently, of a greatly increased deadness to the world.—What, in fact, is a vision (which signifies seeing), such as the prophets were favored with, for our instruction, on whom the ends of the world are come, but the seeing of the "inner man" without the aid of the external senses? I presume that Bro. C. will not contend that they saw and heard what they recorded, with their material eyes and ears. In perfect keeping with this, is Paul's language in 2 Cor. ii. 1-4. In this case, I presume, it will not be disputed that he knew him by his outer senses; but he declares that he did not know whether he was in, or out of, the body. Now, if he knew that the mind or spirit of man could no more exist, or act, except as an effect of the body, then there can be a "tone from the organ without air and an ear," he did as certainly know that that man was not "out of the body." And, on another occasion, and a very public and important one, too, he as fully and confidently expressed his belief in "both angel and spirit," as in the resurrection of the dead.—Acts xxiii. 6-9. Our Savior, too, no less reprehended the unbelief of the Sadducees in angels and spirits, than did Paul. (Luke xx. 34-38.) It is, however, objected here, that it was the unbelief in "angel" and "spirit" which he overcame, but of the resurrection. But those who urge this objection, admit that, at first view, it would seem to favor my belief; but that a second, and more critical view, sustains the objection.—To my mind, a second and critical view, completely overthrows the objection. Who does not know that, almost without an exception, (see Bro. C.'s previous article), the separate existence of the spirit, or intermediate state, and the endless punishment of the wicked, are regarded as standing or falling together—to overthrow one is to demolish both. The Sadducees seized on one important link of the golden chain of truth, to break which will spoil the whole chain. How perfectly natural therefore, that the Savior should demolish their whole fabric, which he did, without leaving one stone upon another; and to the perfect satisfaction of the Pharisees, who were present, so that with all their hatred of him they were compelled to say, "Master, thou hast well said." But if they had taken "the second and more critical view" of this, as proving that the dead are unconscious, and thereby equally demolishing their belief as the Sadducees, would they have said thus? If the Pharisees were right in the belief, and the Sadducees were wrong in the unbelief of the resurrection; and the Sadducees were right in their belief of the unconscious state of the dead, and the Pharisees wrong in the belief that they were conscious, then the Savior's reply to the Sadducees equally overthrew both, without one of either party perceiving that the Pharisees were touched by it! Nor does the inspired evangelist appear to have detected it more than they.—Can any one seriously believe that, if both were equally in error—the one on the resurrection, and the other on the intermediate state—that he would have so tremendously confound-

ed the one, and left the other so completely triumphant?

Besides, if there is no "spirit in man," which can exist after death, separate from the body, then there was no more an Abraham, Isaac and Jacob, in Moses' time, than there was in Adam's time. In that case, there is no intermediate state, except from the last gasp to decomposition. The matter of which Abraham, Isaac and Jacob were composed, existed from Adam's time, and is in existence now; but neither before nor since their time as Abraham, Isaac and Jacob. And, if God should please to make three persons at the last day, and give them the same names, would they be the same persons? If a tree be cut down, thro' the scent of water it will bud, and bring forth boughs like a plant, and a seed may germinate; but for a sprout and a germ to spring up without either a root or seed to spring from, would be a very spiritual event. But "God giveth to every seed his own body."

Brooklyn, N. Y., Nov. 4, 1849.

(Original.)

Abide in Christ.

BY HENRY GREW.

"And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming."

The holy Redeemer, who came to save men from their sins and not in them, has faithfully warned us against resting in a dead faith and a hope that perisheth. He has assured us that "many" are doomed to meet with an awful disappointment in the day of his coming. Who can describe the state of that professor, whose hope of immortality will be eternally blasted by the assurance, "I never knew you"? How appropriate, how forcible, how gracious, is the exhortation, "abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming!"

Here, brethren, is our safety, our peace, our blessedness; even to abide in him; in his doctrine, in his commandments, in his spirit.

In his doctrine, that we must be as little children, or we cannot enter his kingdom. Conscious, by the renewing grace of the Holy Spirit, that we are entirely dependent, as little children, on our Father's grace in Jesus Christ, for pardon, for justification, for spiritual life and immortality, we must renounce all confidence in ourselves, in our own virtue and goodness as constituting any claim for justification or acceptance before God, being "justified freely by his grace, through the redemption which is in Christ Jesus," and "accepted in the beloved"—not by works of righteousness which we have done. O brethren, let us honor the Rock of our Salvation, by humbly keeping our own appropriate position as unworthy sinners, ascribing all merit to Him, "who, of God, is made unto us wisdom, righteousness (or justification), sanctification and redemption;" who, at his coming, will be glorified and admired in us, because of the comeliness with which he hath adorned us. Let us abide in his doctrine, "without me ye can do nothing," and yet that we "can do all things through Christ." In this weakness we are strong. Then do we live, when we can experimentally say,—"Yet not I, but Christ which liveth in me."

Let us abide in his commandments. "He that hath my commandments and keepeth them, he it is that loveth me." "Not every one that saith Lord, Lord, shall enter into the kingdom, but he that doeth the will of my Father which is in heaven." It is, alas! an effective device of Satan, in our day, to ruin men by tempting them to substitute some correct opinion of the doctrine of salvation by grace, for the holy fruits of grace; and the form of godliness for its living power. Are we abiding in his commandment to deny self, to take up the cross daily and follow our Master, whose meat and drink it was to do the will of his Father in heaven? Do we remember his precept, "Take heed and beware of covetousness"? Alas! how many professors deceive themselves with hope of heaven, while they demonstrate that they have no treasure there, by their predominant determination to lay up for themselves treasures on earth. Are we good stewards of the manifold favor of God, of time, talents, riches, and influence, occupying all, with a single eye to the glory of God, till our Lord shall come? Are we making our calling and election sure by adding "to our faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly-kindness, and to brotherly-kindness charity? Are we, by our daily, holy walk, "manifestly declared to be the epistle of Christ"—written, with the Spirit of the living God, "known and read of all men"? O brethren, it is one thing to persuade ourselves that we are Christians, and another to be acknowledged as such by Him who searcheth the heart and trieth the reins of the children of

men; one thing to be found in the visible, nominal church now, and another to be found at last in the blessed company, "who follow the Lamb whithersoever he goeth."

Let us abide in his spirit: his blessed spirit of love, of benevolence, of kindness, meekness, humility and patience. Let us pant more ardently for more of his spirit of holiness and heaven.—"To be spiritually-minded is life and peace." Let us cherish that same love which induced the Savior to weep over dying men, and to give his precious blood for their salvation. Let us labor unceasingly, by word and deed, by agonizing prayer, by earnest entreaty and fervent expostulation, to save them from everlasting death. Will it not add to our rapturous joy, when we enter through the gates, into the Holy City, to take with us some saved through our instrumentality? Will not this kind service, effective by the grace of God, increase the melody of the song which shall accompany the casting of our crowns at his feet who redeems us out of every kindred and people and nation? The work of saving souls pertains not, exclusively, to the official or the talented—it is the duty and privilege of every Christian. The kind and earnest word of an illiterate disciple may be like the arrow that found its way between the joints of the harness. The spirit of Jesus Christ is a spirit which yearns, with unutterable compassion, over perishing men—influencing, as it did our divine Master, to make sacrifices to save the lost.

Finally, beloved brethren, let us daily walk with God—maintain secret, holy communion with Him, even the earnest of the eternal inheritance. Resigned to the lot our Father assigns us, let us rejoice in tribulation, looking and longing for the glorious appearing of our blessed Lord, reckoning "that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us" at His coming.

Philadelphia, Pa., Nov. 2, 1849.

(Original.)

Baptism:

ITS IMPORTANT PLACE IN THE GOSPEL.

BY J. B. COOK.

"The delightfully impressive ordinance of baptism has been once more administered in this place (Norwalk, Ohio); and though I am extremely weary, a few words are demanded.

1. Baptism is not sprinkling—sprinkling is not baptism. The New Testament, the inspired word, used by the Holy Ghost for sprinkling, is baptism; therefore, sprinkling is baptism; and no baptism at all, except of man's making.—See Heb. ix., in Greek.

2. Baptism includes a burial and a rising up to "newness of life."—"Buried with him in baptism, wherein ye are risen with him."—Col. ii. 12; Col. iii. 1-4; Rom. vi. 3-5; Acts viii. 12, 35-38.

3. Baptism is "the form," or type, of Gospel doctrine.—Rom. vi. 17. The Gospel, as preached by Paul, 1 Cor. xv. 1-4, is, that "Jesus died for our sins—was buried, and rose again—according to the Scriptures." Baptism gives it a formal expression!

4. Obedience to Jesus in the ordinance, honors the Gospel. It expresses more of the Gospel than other ordinances. It makes our life, death, and resurrection, a reality. Those "buried" in the waters of "baptism," could never "walk in newness of life," if they were not "raised up" from the water to that end. So also "if the dead in Christ are not to be raised, then they are perished"! All depends on the resurrection.

5. No other act of obedience secures a distinct promise of a resurrection. "If ye are planted together in the likeness of his death, you shall be also in the likeness of his resurrection."—Rom. vi. 5. That "likeness" of Christ's "death," and burial—that being "planted in the likeness of Christ's death"—is stated in the preceding verse to be, "buried with him in baptism."

6. Those who, against light, refuse obedience to the Son of God, count themselves unworthy of this most enlarged promise of a part in the advantages of His "resurrection."—Rev. xxii. 14. Those who either make or love a "lie" (a false doctrine), to get round the "commandments" of Christ, will be outside the city, with all the vile.—Matt. v. 19, 20; John iii. 19.

Baptism is now designed to embody and express to the senses and faith of men the great doctrines of "life and immortality," as "brought to light" in "the gospel." It is to the Christian dispensation somewhat like sacrifice to the Patriarchal.—It is essential to its place—to answer God's design in it.

Neither Baptism, nor most Adventists, get at the gist, or "root of the matter." They all need to be stirred up by "way of remembrance," if not instruction.

"To make light of it—to slight it; is to slight the wisdom and mercy of God, as revealed in the Gospel. To neglect it, against light, is to neglect the covenant of grace, as now proffered to men!!" "He that believeth and is baptized [not baptized], shall be saved." Amen.

This note is suggested by the facts associated with the baptism of several in Norwalk. As many abroad know one of them personally, and would be glad to know, it seems duty to say, that Mrs. Gibbs, Sister P. Alling's mother, has been baptized. Her minister once talked her out of it, and deterred her from obedience; but now, I trust, he will never deprive her of the sweet, full, and divine promises, which "the obedience of faith" makes hers.

Norwalk, O., Nov. 6, 1849.

(Original.)

Born, Begotten, &c.

O. MORSE TO H. GREW.

DEAR BRO. GREW:—I understand you to waive the objections made in the *Harbinger* for Sept. 8th, and admit the rendering of Macknight and Whiting—"begotten" instead of "born"—to be correct; and yet you argue that the children of God are "born," because they are discerned by the spiritual, as I understand 1 John iii. 10 to teach: "For the world knoweth us not." You remark, "We are the begotten children of God manifested in the present state before the resurrection," and ask, "What is being born but the manifestation of that which has been begotten?" I answer, that "the earnest expectation of the creature [creation] waiteth [not] for that which has been already manifested, but,] for the [future] manifestation of the sons of God; for the creature [or creation] was subjected to vanity [or decay, referring to the curse on the creation, Gen. iii.], not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God: for we know that the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption [or sonship, Whiting, margin], the redemption of our body. For we are saved by hope: but hope that is seen, is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

Again; you say, "I think it an appropriate application of the figurative terms, "begotten" and "born," to say that we are begotten of God, when we are renewed in principle or disposition by the Holy Spirit, and born of God, when this renewal is manifested in holy action." But a figurative birth must bear some resemblance to a literal birth, to give any force to the figure; and what resemblance is there in holy action to a literal birth? I see but a very remote, if any, likeness of one to the other.

I understand the new birth to be a reality, a literal act, a change of the physical man, not his character, nor a figure applied to his coming forth from the grave. The life they are born into, is literal life; consequently, the birth must be a literal birth. For, if the birth is figurative, the life which it brings them into must also be figurative. But Jesus was literally dead, and was the first born from the dead.

You say, "Born from the dead, means simply emerging from a death state, or from the grave." I must object to this meaning being put upon this passage of scripture. Was Lazarus, whom Christ raised, born from the dead? If so, Christ was not the first born from the dead. Again; Are the wicked born from the dead, when they are raised? If so, Jesus is their Elder Brother.—Rom. viii. 29. Do look at this.

To be born from the dead, is to come forth to a new, and immortal, and eternal life,—like the new and perfect kernel which comes from the seed—sound, which died and was quickened.—1 Cor. xv. 38-38.

This point was distinctly stated in my first article, which I request Bro. Marsh to republish; and I the more desire it, inasmuch as the printers headed it the "New Earth," instead of "New Birth"; thus leading the mind in the wrong direction.

You remark, "I understand that he (Christ) is the 'last Adam,' not because he is the first born from the dead; but because Adam was the representative of the human race, and all partake of his nature, Christ is the representative of all his saints, who partake of his nature." But, I ask, was Adam the representative of character merely? Did he not represent man as a physical being, in distinction from beasts? and did he not so represent them before sin entered, even in the day when God created him, and called their

name Adam, or man, (which is a synonymous term, see Gen. ii. 15, 19, with margin) and blessed them, saying, Be fruitful and multiply and replenish the earth." As Adam, while, unless, could not in character represent a race of sinful beings as such; how can Christ, as the second Adam, represent character, merely? I understand him to be the representative of the physical nature of the saints; he is so set forth in the Scriptures. Our bodies are to be fashioned like unto his glorious body. He represents our future physical nature. Says David, "I shall be satisfied when I awake in thy likeness."

Again; it is the hope of the Christian to see Jesus, and be made like him. And it is in view of this very physical change of our nature, of which he is the representative, that he is called the last Adam.—See 1 Cor. xv. 44, 57.

To be "born of the Spirit," is to be born of the "last Adam" (who was made a quickening Spirit)—born from the dead, of the Spirit, into a spiritual yet literal life, by virtue of being begotten of the "Spirit of life." And as Adam stood at the head of, and represented those physical beings who should be born of him, so Christ, the last Adam, stands at the head of, and represents those who shall be born of him, "born again," "born from the dead," of which he is the "first born."

In referring to John iii. 3, you say, "The context appears to prove that it refers to a renewal of the mind"; but, from several considerations, I am led to the conclusion, that much more is included in being born again, in the sense of this text, than simply a change of character; and first, from the manner of Christ introducing the subject. He did not say, Except a man be as it were born again. Nicodemus did not understand Christ to be speaking figuratively, or of being comparatively born again; but of a literal birth, as his answer shows.—See verse 4. He seems not to have had the remotest idea that a change of character was meant; and the explanations and illustrations of Christ (verses 6 and 8) would only serve to confuse his mind still more. But supposing Christ to have simply stated an important fact, with explanations and illustrations, would have made all plain. Furthermore, I object to making this a figure, because it virtually denies that it is literally true that a man must be born again to enter the Kingdom of God. And still further; to be figuratively born, would not be "born again." Again is a second time; and for a man to change his character, would not be being born the second time.

Again; Christ addresses Nicodemus as if he ought to know these things, being a master (Rabbi) in Israel. But how should he know that being born again meant a change of character, unless the Old Testament furnished examples? It is true that it does speak of the new birth, but not figuratively as denoting a change of character, or renewal of the mind. See Isa. lxvi. &c. This doctrine of the new birth in John iii. 3, is but the carrying out of the same doctrine taught in the Old Testament, which a professed teacher of the Law and Prophets ought to have understood.

Again; I do not understand that because Christ speaks of the new birth in the present tense, that they are now "born of the Spirit," but this is said by way of anticipation, just as the saints are said to have passed from death unto life, because they have been begotten of the Spirit of life, notwithstanding they are still under the sentence, "Dying thou shalt die." But still you may be disposed to ask, Why may not the word born be used figuratively, and applied to conversion? I answer, Because there is another term more appropriately applied to that work, viz., begotten.

Once more and I have done; I agree with you, that the "Son of God" laid down his life for his sheep, that he really died, "poured out his soul [blood, in which was his life] unto death." The very same being that was in the form of God, and was with God before the world was, became obedient unto death. This I firmly believe and rejoice in. It is equally true that he partook of the life which Adam transmitted to his seed (Heb. ii. 14), and he laid down that life. Surely, you will not deny this. The divine Son of God was made flesh" (John i. 14) and blood (Heb. ix. 12, 14, &c.) "When he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me" (not prepared for me).—Heb. x. 5. Through the offering of the body of Jesus, we are sanctified, and perfected, and have boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil.—that is to say, his flesh.—Heb. x. 19-20. He was made a little while inferior to the angels,—i. e., made flesh and blood for the suffering of death; as he could not have died, had he not been made physically inferior to the angels.—Luke xx. 34. He died, and the third day arose again, immortal, the first born from the dead, the last Adam, the

heavenly man, the representative of all those who shall be born from the dead, who will bear the image of the heavenly man.—See 1 Cor. xv.

That we may be so happy as to be gathered with the general assembly and church of the first born, whose names are written in heaven, is the prayer of your unworthy brother,
Rochester, N. Y. O. MORSE.

The Case of Rome.

Politicians confess themselves unable to solve the problem created by the interference of the French at Rome. It is well they should confess, for it is the veritable *pons asinorum* of all their speculations, of all their speculations. It is amusing. One set predicts the speedy and permanent restoration of the "Father of Christendom," (the Pope the father and Rome the mother—fitting parents of a virtuous progeny); another clique predicts the recognition of the Roman Republic; and a third, and that the most numerous, are compelled to acknowledge they are puzzled.

The Scriptures reveal that there will be neither a permanent restoration of the Pope, nor an establishment of the Roman Republic. Rev. xvii. and xviii. contain the recorded judgment of Rome. Read them, and you will see—

1. That only Eight Forms of Government are to prevail in Rome from its foundation to its subsidence into the subterranean abyss.
2. That the Ten Romano-Gothic Powers are to guarantee the existence of the Eighth Form until Rome is destroyed.—Rev. xvii. 17.
3. That those Powers are to hate the City, make it desolate, strip it, waste it, and burn it with fire; in military techniques, "shell it."—Verse 16.
4. That it shall go down like Sodom and Gomorrah.—Chap. xviii. 8, 9, 10, 21.
5. That the Powers which desolate shall bewail its fate.—Verse 15, 19. And,
6. That the blotting out of this classical and harlot city, shall be the death blow of Popery throughout Antichristendom.—Verse 11.

The Eight Forms of government pertaining to the Seven Hills are the following: 1. The Kingly. 2. The Decemviral. 3. The Consular. 4. The Dictatorial. 5. The Military Tribunes with Consular authority. 6. The Imperial. 7. The Gothic. And 8. The Papal.

The Eighth is to be the last. It is also to "go to perdition" (xvii. 11); and therefore all the Papal powers combined cannot perpetuate it. At the end of 1260 years from a certain date it will be finally destroyed. The Eighth Form was established by Charlemagne, and has existed over 1000 years, always sustained in the end by the successors to that prince's territory, and by the Papal powers of Europe, who will continue to do their best to sustain it till the consummation—for the Pope is the god and prophet of their vile superstition.

The Romano-Gothic Powers are these: 1. Spain. 2. Portugal. 3. Sardinia. 4. Naples. 5. Belgium. 6. France. 7. Britain. 8. Hungary. 9. Bavaria. And 10. Lombardy. Of these Hungary, Bavaria, and Lombardy are scripturally represented by Austria; which, with the Italian Duchies and States of the Church, have constituted on the old Roman territory a Germano-Italian Dominion (now being destroyed,) whose secular chief is the Emperor of Austria, and its pontifical, the Pope. This power, as a whole is the Eighth Power, whose image, or tempero-spiritual chief has reigned in Rome as the Father of Papal Christendom; and thus conferred upon that city a peculiar sanctity in the estimation of the kings.

These Ten Powers, not excepting Britain, are the Pope's professed friends and allies. It is this friendship which superinduces their hatred of Rome; for Rome is now happily the enemy of the Pope. As Mazzini says, "A clerical government with a Pontiff King puts us in a rage." The devotion of the powers to Popery, and hatred of the Protestant Romans, who protest, as Luther did, against the Pope, causes them to hate the harlot city; and rather than permit their prophet to remain an outcast from the Papal Mecca, they will "make her desolate and naked, eat her flesh, and burn her with fire."

The Roman Republic cannot stand, because no Ninth Form of government can be established in the City of the Seven Hills. The present is a mere provisional state of things, which is quite exceptionable, and providentially permitted, or appointed, to bring about the preliminary desolation of the city by human power; previously to its final destruction by the power of the Lord.

The expedition of the French is a political error or blunder of "my uncle's nephew," at the head of the Republic. The folly of the expedition demonstrates that there is a Divine Power at work, compelling results at variance with human wisdom and policy. It was necessary to bring about the predetermined and decreed seventeen centuries ago;

hence the expedition which is an element in "the situation," and indispensable. The French intervention is necessary to secure the following results:

1. To prevent the permanent, and perhaps even the temporary, restoration of the Pope.
2. To prevent the establishment of the Roman Republic.
3. To throw into Rome an element of more determined resistance; and
4. To bring about the more complete desolation and burning of the city.

Had the Pope remained in the "Eternal (!) City," the Powers could not have been induced to go against it. He was its Palladium Image while he remained; but evil counsel for him caused him to fly. Since his residence at Gaeta, "an unclean spirit has been proceeding out of his mouth" to the Papal Powers to gather them to battle against Rome. He has succeeded in the first stage, but not according to his wish. These troublesome, meddling Franks have spoiled every thing; and only made his restoration more impracticable than ever. But there they are at Rome, and they will not be permitted to back out, until Providence has accomplished all that is revealed.

Without this Gallic ingredient in the mess, the solution of the difficulty was easy enough. Rome could not have long successfully resisted the combined attack of Austria, Naples, and Spain. Their resistance would not probably have been determined or persistent enough to secure the desolation of the city, and the Pope would have been restored, and sustained on his throne by foreign bayonets. But though the powers propose this. God has decreed otherwise, and published his decree to the world.—Success to the French, then, and to the Mazzinis in their mission, for, between the two, affairs will be so complicated, that the Papal Prophet, or "God upon earth," as they style him, will lose both his temporal and spiritual dominion; Austria will be ruined in Italy, and Rome receive a deserved retribution for the blood and blasphemy of her "reign over the kings of the earth." Ch. xvii. 18.

In conclusion, I would call your attention to a remarkable fact. Before Rome's plagues break forth upon her, "a voice from the heavens" was to go forth, saying, "Her sins have reached unto heaven, and God hath remembered her iniquities." This "voice," or proclamation, seems actually to have gone forth. I refer to the touching "Proclamation of the Roman people to the French army." In this they say almost in the words of the prophecy—"Frenchmen! before undertaking a detestable work, ask of the blue heaven that is above you, and it will answer that it has been polluted by sacerdotal iniquities, and by their horrors in all ages." If the blue heaven has been polluted by Rome's abominations, her sins must have "reached to heaven."—This is unvarnished truth, and let heaven and earth rejoice that her sacred murders, adulteries, and hypocrites will soon fall with retributive indignation upon the guilty.—Herald Future Age.

Foreign News.

RUSSIA AND TURKEY.

It was reported in Paris, that the French Ambassador at St. Petersburg had forwarded dispatches to his Government, intimating a change in the hostile demonstrations of Russia in its disagreement with Turkey, upon the subject of the extradition.

So far from forcing matters to extremities, Russia expressed itself anxious to settle the differences quietly, provided no warlike interference was threatened on the part of England. The same rumor was prevalent at Vienna on the 21st inst.

TURKEY.

The change of creed of Bem, Kinsky, and other officers is confirmed. The following details concerning Bem, Kossuth, and Dembinski, are very interesting:

Bem, as soon as he was informed of the determination of the Sultan, to resist the demands of Austria, and Russia, declared that his country was his first religion, that the Sultan having the same enemies and the same friends as it, he was determined to become a subject of the Sultan, and to serve under his colors, and that he would embrace Islamism; and that on quitting Hungary, his resolution was already taken, but if he had not made his profession of faith sooner it was because he did not wish to have the appearance of yielding to fear.

He added, that he did not ask any one to follow his example. Nevertheless, Generals Kmetz and Sigen and about thirty officers would not separate from him, and have made their declarations in favor of Islamism.

There is no doubt says a letter from Malta, of the 10th inst., that the English squadron has left the Adriatic for the neighborhood of the Dardanelles, at the request of Sir Stratford Canning.

The Austrian fleet, consisting of frigates and brigs, is under sail for the Dardanelles. At Sebastopol there was a Russian fleet of 20 vessels, only four hours' sail from the mouth of the Bosphorus.

The Turkish fleet is anchored across the Bosphorus at the narrowest parts, Ghez-Soyou and Anasut-Keni, to defend the passage. The Turkish army in Wallachia, commanded

by Omer Pacha, has been ordered back to Constantinople.

The French fleet, consisting of six vessels of the line, two frigates and steamers, with 8000 men and 600 guns, is under way for the Dardanelles.

AUSTRIA AND HUNGARY.

The Emperor has granted to the officers of the Peterwardein garrison, who surrounded unconditionally, the same privilege which was accorded to the officers of the Comorn garrison. Those persons only are excepted against whom proceedings are to be adopted for special misdemeanors.

According to reports from Pesth the crown of Hungary is now in England, whither it was sent by Kossuth.

On the afternoon of the 12th inst., a courier arrived at Pesth from Vienna, with orders to stop the butcheries in that city.

It is now ascertained that Hungarian notes issued by Kossuth will be repudiated, and the owners will receive an indemnification of 25 to 30 per cent. If this be carried out it will ruin one-half of the land-owners, merchants and peasants of Hungary.

The Austrian Government, instead of selling by auction the immense stores of corn heaped at Comorn, is going to distribute them among the villages of the Schutt which adhered to the imperial cause.

IRELAND.

DREADFUL STATE OF IRELAND.—MORE BLOODSHED.—The following version of a dreadful affray between the peasantry and police we condense from the King's County Chronicle:

"One of the most dreadful conflicts that has taken place this season, in connection with the carrying away of crops, occurred in this county on Saturday night last. Constable Hall heard the noise of cars passing his barrack; he looked out of the window and saw about fifteen cars, on each of which were three or four men, pass and go in the direction of Clonslee, in the Queen's county, for the purpose of carrying off the corn and other property of a man named Keys, who is tenant to the Rev. John Baldwin, Castletulle, Clonslee. Hall having ascertained this fact, dispatched two men to the Mountolus station for the purpose of obtaining a reinforcement. Constable Balfour and five men from that post proceeded to Killoghy, where they arrived at one o'clock. Constables Hall and Balfour had only proceeded a short distance from the barracks when they observed the approach of a large assemblage, at least consisting of 200 persons, accompanied by horses and carts laden with corn, hay, &c. The constables immediately repaired to the barracks and called out the party, which consisted of nine sub-constables. The police 'capped' their carbines but did not lead. Upwards of twenty men driving several head of cattle preceded the cars; they were allowed to pass, but when the cars reached opposite the barracks they were stopped. Keys, the tenant, then came forward, and told Hall to let the cars go on. Hall refused to do so unless he would tell him why he was removing his property by night. A voice commanded the men who had arms to 'fall in,' and immediately a volley was fired at the police, who then loaded, and some of them fired. Constable Hall was wounded whilst in the act of raising his carbine—a ball struck his left hand and swept off the top joints of four fingers. The mob fired about thirty shots. Constable Balfour received two balls in the small part of the back. Sub-constable Gleeson had his thigh bone broken. Sub-constable Doyle was dangerously wounded in the groin, and sub-constable Patrick Mortimer was shot dead; a ball entered his left breast, and passed out at the opposite side. The police only fired nine shots, and then retreated to their barracks. It is supposed that at least fifty of the mob were armed. They succeeded in carrying away all the property. It is believed that some of them have been either killed or wounded, as traces of blood were found on the road. After the party had gone away, information was conveyed to all the surrounding police stations in this and the Queen's county. Sub-inspector Coole and party, from Frankford, arrived at Killoghy at five o'clock, and immediately commenced a diligent search for the assassins. They succeeded in arresting eight fellows who had blood on their clothes and shoes, and in the house where they were captured firearms were found, which appeared to have been recently discharged.

On Sunday morning last a large party of men collected on the lands of Cullinfin, and cut down two acres of corn which had been sown by a man named Duan. The agent, hearing of the transaction, was soon on the spot with a party of police, who prevented the removal of the crops; but another party took advantage of the agent's occupation at Duan's, and cut and carried off the same property on another townland, a field of oats.—*Ennagh Guardian.*

The Harbinger & Advocate.

"SPEAK THE TRUTH, IN LOVE"—PAUL.

ROCHESTER, SATURDAY, NOVEMBER 17, 1849.

Prophecy on Mount Olivet.

(Continued.)

Matt. xxiv. 27. But as the days of Noe were so shall also the coming of the Son of man be.] This expression was made in reference to the declaration relative to the day and hour, in the previous verse. Instead of the day and hour of the advent being known, the great mass of the human family would be as ignorant of the time of the event, as the antediluvians were of the time of the flood. And further, the character of the times, previous to the two events, would be very similar, as the following verses show.

Verse 38. For as the days that were before the flood, they were eating and drinking, marrying and giving in marriage.] Not that it was sinful before the flood, or would be so, before the coming of the Son of man, to eat and drink, and marry; for these acts are necessary and lawful.

But as the worldly matters of the antediluvians went on, and their minds were wholly engrossed in them, until the flood came, so will it be with the vast millions of the world at the time of the coming of the Son of man. As it was then, so will it be in the last days, a worldly and lustful age. They will not desire a knowledge of God, or the time of the coming of his Son.

Verse 39. And knew not.] Why did they not know that the flood was coming? Not because they could not, for Noe faithfully warned them that it would come; but because they would not: they refused to hear the preaching of Noe; therefore the flood came upon them in an unexpected and unprepared moment, and took them all away; destroyed them.

So shall also the coming of the Son of man be.] The nominal church and the world will know it not, until they are taken in the fatal snare of that dread day. And why will they not know? On we may with propriety ask. Why do they not now know that the coming of the Lord is near? Not because the time is not revealed; because the Sacred Pages are crowded with knowledge on this most momentous matter. Not because there have been no signs given, to warn a perishing world that the end is near; for God has been lavish in giving signs in the sun, moon, stars, heavens, earth and sea; the moral, religious and political worlds; which all might have seen and understood, if they would; but they would not—they have loved darkness more than light.—And not because they have not been faithfully warned. No, no; for he pains have been spared, by the humble few, who have understood and heeded these things, to warn a perishing world and an unbelieving church of their near coming doom; but they have closed their ears against this message of mercy; this loud voice of the angel flying through the midst of heaven—and their eyes to this great light—consequently they are most profoundly ignorant of the character of these momentous times. Should the Son of man come to day, they would be found in as great ignorance of his coming as were the antediluvians of the time of the coming of the flood. Truly, that day would come upon them as a snare—as a thief.

Verses 40, 41. Then shall two be in the field, at the mill, the one shall be taken, and the other left.] Those prepared will be taken up to meet their coming Lord. But the unprepared will be left, by all the good, left by the angels, by Christ and their offended God. Left surrounded with all the fallen despicable characters of earth to share the fearful judgments of God, and to perish in their own corruption. In view of their fearful doom, the waiting Christians are warned in verse 42 to watch, that they may be prepared to escape these things and to stand before the Son of man. And as they do not know the day and hour of his coming, they are admonished to watch constantly. "For if the good-man of the house had known in what watch the thief would come, he would have watched." (verse 43.) But, as he could not know the hour, he would watch all night. "Therefore, be ye (Christians) also ready: for in such an hour as ye think not, the Son of man cometh." (Verse 44.) "The good-man of the house," in the parable, would watch all night for the thief, so you should be constantly ready, for in such an hour as even ye know not, the Son of man will come.

Verses 45-51 contain the parable of the faithful and unfaithful servants. The one is represented, at the return of his master, as giving meat in due season,

and the other is found smiting his fellow servants, crying, My Lord delayeth his coming—and eating and drinking with the drunken. Such is the representation, by the Saviour, of the character and work of his real and professed ministers, at the time of his second coming. And that they now fully answer the description given, there can be no successful contradiction, consequently his coming must be very near.

There are a few wise servants now, so wise as to read and understand their Bibles, and so faithful as to teach them to others. They understand the prophecies, and signs, concerning these last times, and proclaim them to their fellow beings. They see and make known, to all who will hear, the sure evidences that the coming of the Lord is near. This is the meat in due season, which they are dealing out to the perishing thousands around them.

Every age has had its present, great or stirring truth, and it has been meat in due season for the ministers of these respective ages, to proclaim those truths to the people. Hence, Noe preached the coming of the flood. Lot, the destruction of Sodom, by fire; John, the near approach of the first advent of Christ. The apostles, Jesus and the resurrection. And now, the faithful watchmen, the second advent near, and its kindred truths.

That the meat in due season, for this age, is the coming of the Lord, is evident from the nature of the cry of the unwise servant, which is, "My Lord delayeth his coming." It seems from the nature of the case, that the unwise servants, in consequence of being disturbed in their revelry, by the meat in due season, or proclamation of the wise servants, viz: *My Lord is coming!* raise the opposing cry, *My Lord is not coming, or, He delayeth his coming, and begin to beat their fellow servants.*

This has been the case in the history of the advent movement. The great mass of the ministers of every sect were slumbering under the syren song of the world's conversion, return of the Jews, the temporal millennium, &c, when of a sudden they were aroused from their sleep by the proclamation of the prophetic students, that the coming of the Lord was near. The result is well known. The faithful servants have not only been opposed, defamed, and cast out of their respective churches, for giving this timely note of warning, but the unfaithful servants have done their utmost to convince their flocks and the world, that the Lord is not coming now. And, painful to relate, they have been successful in their labors to a fearful extent; for the great mass of all classes of community believe them, and consequently do not believe that the coming of the Lord is near, and are unprepared to meet him.

The literal fulfilment of this part of this prophecy, is a sure evidence that the coming of the Son of man is near. But, it may be said, there have ever been faithful and unfaithful watchmen. We admit the truth of the declaration. But we deny that the great majority of the ministers of the church, or even a minority, have cried, *My Lord delayeth his coming, as they have in these last days:* hence the prophecy has never had a fulfilment until now. And dreadful indeed will be the fate of those unfaithful servants who are fulfilling it. The Lord will come when such servants look not for him, and will cut them asunder, and appoint them their portion with the hypocrites: there shall be weeping and gnashing of teeth. But truly happy will be the lot, and great the reward of those servants, who shall be found giving meat in due season, preaching the stirring, saving, yet unpopular, truths, designed for the especial benefit of this degenerate age. "Blessed will be that servant, whom his Lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods." (To be Continued.)

The Millennium of Rev. XX.

Facts are stubborn things—immutable as the throne of God. No theory can be correct that is clearly opposed by facts, or even one fact. We have shown that a number of facts stand opposed to the theory that locates the Millennium of Rev. xx. in the past, between A. D. 530 and 1546. Therefore that theory must be incorrect. However defective other theories may be, this one most certainly is fundamentally faulty; at least it must so appear until the objections, in the character of facts, are fairly removed, or shown not to be incompatible with the theory under consideration; which we think cannot be done; for no reasoning can make the facts we have named anything more, or less than they really are.

The theory that locates the Millennium in the future, commencing at the beginning of the seventh thousand years of the age of the world, we think we have shown by unanswerable evidence, to be correct, at least in point of location. What will be its full

and real character is another question, which we have never yet seen settled fully to our satisfaction, and probably never will, until its glorious realities shall settle it. But this throws no barrier in the way to obtaining a correct knowledge of its location. This is a question entirely distinct from the other, and should first be settled. When that is done, then with propriety we may endeavor as far as possible, in the light of revelation, to determine its character. This we may do at another time. We will now say, however, that it appears clear to us that the millennium will be ushered in by the advent of Christ, the resurrection of the righteous dead, and changing from mortal to immortality the living saints; the destruction of the Man of Sin, and them that know not God and obey not the Lord Jesus: the setting up of his everlasting kingdom on the earth, where the saints will reign with him a thousand years. During which time the devil will be bound, and the nations learn war no more. But at the termination of the thousand years the wicked will be raised, deceived by the devil, when fire from God will devour them with death and the devil, and the eternal reign of the saints on the new earth will commence. May we have a part with them.

As a Snare shall it Come.

"As a snare shall it come on all them that dwell on the face of the whole earth."—Luke xxi. 35.

(Continued.)

Having shown the sentiment of our text to accord with the general tenor of Scripture, and the history of God's dealings with men in the past; we proceed to give other reasons for expecting its perfect fulfilment.

And those we are about to mention will constitute a part of the means by which God will bring the snare upon the world.

1st. The blindness of the teachers in these last days. Their character is clearly described by the prophet Isaiah (xxix. 9-14): "Stay yourselves, and wonder; take your pleasure and riot [margin]: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

What a perfect description of the mass of the theological teachers of the present day. "They are drunk, but not with wine"; O, no; but with the false philosophy, false theology, and German neology of this age, so that they can neither see nor understand. "And the vision of all is become unto us as the words of a book that is sealed," &c. How true it is. Take the book of Daniel, or of Revelation, to the learned divines of this day, and ask them to read and explain it to you. And what answer will they make to the request? Just what the prophet said they would. It is sealed, mysterious, we cannot understand it. Turn then to the lay members, and make the same request; and what answer will they give? O, we are not learned; go to our minister. And thus "they wrap it up."

I once consulted an aged teacher of the Baptist denomination—and one, too, reputed for wisdom—on the book of Revelation. He said to me, "It is sealed, and I advise you not to preach from it, nor give an opinion on it, until you have preached twenty years." I know not but I should have followed his advice had I not remembered that God had said,—"All scripture is given by inspiration of God, and is profitable for doctrine, . . . that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 16, 17. I felt as though I could not wait twenty years, before I participated in the benefits of the provision here made for my being furnished unto all good works, and made perfect.—Besides, I found in the book itself a blessing promised to those who should read, and keep the prophecy. And I so highly prized God's blessing that I could not wait twenty years for it, when it could be mine now, by a little effort in study, prayer, and faith. I therefore girded myself for the task; and by the aid of the Spirit, I have obtained the blessing, and now see, and understand. And

seeing, I rejoice in hope of glory soon to be revealed.

But the mass have given heed to these "drunken teachers," whose eyes were closed, that they could not see. The consequence was, that the "blind leading the blind," all have fallen into the ditch of darkness and unbelief together; and are thus effectually prepared to be taken in the great snare and be destroyed.

2d. Another means of bringing the day of God as a snare upon the ungodly, is, that class of ministers which were to rise up in the last days, and oppose those who would preach, "The Lord is coming," by saying, "My Lord delayeth his coming." To whom the mass will give heed, and be ensnared. Of this class Christ warned us, Matt. xxiv. 45-51: "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of. And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

In these verses, the Saviour institutes a comparison between two classes of servants. The servants personify the ministers of the gospel. One class is represented as giving the household (of faith) "meat in due season," and are termed the good servants. We learn what is the meat in due season, by observing the message of the evil servants, which is given in verse 48—"My lord delayeth his coming." Can you conceive of any thing which should induce such a cry except another class should be saying, the Lord is coming? Certainly not. Well, Jesus calls that class the evil servants: they constitute the false teachers of these last days, who say, *My Lord delayeth his coming, and put far off that day;* whether by preaching the temporal millennium, the return of the Jews to Palestine, or anything else of like character. "But and if that evil servant shall say in his heart (much more if he speaks it out), 'My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken, the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.'"—Dear reader, let me ask you one question. While for a few years past, a class have been proclaiming, *The Lord is coming, has there not been another class of ministers saying, My Lord delayeth his coming? And not satisfied with this, have they not smitten these their fellow-servants, casting them out of their synagogues, denouncing them as heretics and fanatics, and then went to feasting in their churches and elsewhere with drunkards, infidels, and every other class of society, except the poor? You know it is an indisputable fact. Can you not, then, perceive who are the false teachers? and what excuse will avail us at the Judgment, if, after this plain description of their character by the Saviour, we suffer ourselves to be deceived by them? Take heed to yourselves that no man deceive you. And wo to that servant who even thinks in heart, *My Lord delayeth his coming;* for Jesus says such "he will cut asunder, and appoint their portion with hypocrites: there shall be weeping and gnashing of teeth."*

But, alas! the mass have given heed to the cry, "My Lord delayeth his coming"; and are being wrapt in slumbers most profound, by the peace and safety lullaby. Thus are they prepared to be taken in the great snare: "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."—1 Thess. v. 3.

3d. Another means of ensnaring many will be the apparent tarrying of the vision. We say apparent; for, it is evident to all, that should the vision in reality tarry, the word of God would fail.—But his word cannot fail. Hence, the tarrying can only be apparent.

The prophet speaks of it as follows: "And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."—Hab. ii. 2, 3.

God commanded us to write the vision. We did so, and made it plain upon tables, or charts; so that all could read it running, that had eyes to read.—We wrote out the vision, according to the chronol-

ogy generally received by the entire Christian world, which terminated it in 1843. But the time passed, and the Lord did not come. Then what? Why, from that time to the present, the question has been rung in our ears continually by every grade of the ungodly, from the occupant of the theological chair, down to the bar-room skeptic. Will you give it up now? Your time is past. And I answer, once for all, No, sir. Give it up? Never. And do you ask for a reason? I will give you one.—Because God did not say, "If the vision tarry," give it up. No; but he said, "If the vision tarry, wait for it; because it will surely come, it will not tarry; but at the end [of the 2300 years from the going forth of the decree to restore and build Jerusalem; or, according to Gabriel's instruction to Daniel, 1847 years from the birth of Christ] it will speak, and will not lie. Yes, as sure as God is true, and his word faileth not; so surely, at the end of 2300 years, will the sanctuary be cleansed, and the saints take the kingdom. Glory to God! I believe it with all my soul, and rejoice in it.

Let us wait, then, patiently, the "little while" the vision may tarry; for it will be but a little while, as said Paul, in his comments on this very prophecy.—And in connection with it, warned us against casting away our confidence: "Cast not away, therefore, your confidence, which hath great recompense of reward. For ye have need of patience; that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry.—Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him."—Heb. x. 35-38.

The apostle here, by the Spirit of Christ, foresaw, through this prophecy of Habbakkuk, the passing of '43, and the severe trial of the faith of God's people; that they would be induced to cast away their confidence. But he exhorts us not to do it, and gives us a reason,—

1st. The soul-cheering fact, that "yet a LITTLE WHILE, and he that shall come will come, and will not tarry." Christ, in the parable of the ten virgins, represents the tarrying as only from the going forth of the virgins to meet the Bridegroom, to his arrival.—Matt. xxv. 1-13. And the Revelator, by the word quickly (Rev. x. 14), and the few days of the DELAY of the 7th angel to sound.—At which time, he answers us, "The mystery of God shall be finished, as he hath declared to his servants the prophets."—Rev. x. 7.

"Then, waiting brethren, let us sing,
He will not tarry long,
But fill with love the hours that bring
The glory of our song."

2d. He offers as a reason the solemn fact, that "if any man draw back" (in this tarrying time), it is unto perdition. "My soul [saith God] shall have no pleasure in him."

How astonishing that any should have dashed upon this rock, which is so clearly laid down on the chart, and surrounded by so many beacon-lights, as warnings to the wandering mariner. Yet thousands here have stranded, and lost all. What vast multitudes, that were with us in '43, have gone out from us—drawn back to perdition,—and are now with the multitudes, scoffing.

And why have they drawn back? Because they would not watch. Had they adopted the resolution of the prophet Habbakkuk, all would have been well. "I stand upon my watch, and set me upon the tower, and will watch to see what he [God] will say unto me."—Hab. ii. 1. And what did God tell him? Said he, Habbakkuk, "If the vision tarry, wait for it." Those that thus watched, saw the rock, gave it a wide berth, and escaped. The unwatchful saw it not, went on, and perished. To the former, it became a glorious beacon light of entrance to the harbor of the Everlasting Kingdom. To the latter, a stone of stumbling, and rock of offence, on which they fell, and were dashed in pieces. The event was like the pillar of God, which gave light to the Israelites, but was darkness to the Egyptians. The former, by it, saw their position clearly on the chart of time—saw the Kingdom near; and flinging to the breeze their banner, on which was inscribed,—
"YET A LITTLE WHILE, and HE THAT SHALL COME
"WILL COME, and WILL NOT TARRY,"—
"Hoisted every sail to catch the gale,"
And gave a shout for glory.

But not so with the other class.—To them, all was dark—very dark! They watched not; of course, they saw not. They believed not; consequently, understood not. Hence, the same event was light and life to the one, darkness and death to the other. It confirmed the hope of the believing soul, but destroyed the hope of the unbelieving hypocrite.—So that, while the one rushed onward to the Kingdom, the other drew back to perdition.
Of the latter class, we find a vast multitude, in

the most gross darkness, and upon whom all effort is lost. For by them it is considered sufficient, however clear and demonstrative the argument, simply to say, "Your time is past."

Thus we perceive the tarrying of the vision is one of the means by which the great snare of God will be brought upon this world. And in this class will be fearfully fulfilled our Savior's words, "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."—Rev. iii. 3. Therefore what I say unto you, I say unto all, Watch, and pray always, that you may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.—(To be continued.)

Our Youth's Department.

For the last two or three weeks, this department has been sadly deficient. This is not as it should be. There is no class more generally neglected by Adventists than children. It was not thus with our blessed Exemplar. We often find him talking with and instructing the young.—See Matt. xviii. 1-6, xix. 13-15, 20-22.

Brethren and sisters, shall we see our children going down to swift perdition with the mass, and not make one effort to save them? Mothers, I appeal to you; and shall it be in vain? No, never. There is a chord in your hearts that will readily vibrate to this appeal. You love the child, so does Jesus, and those who minister to them. Do you not know that the angels of these little ones do always behold the face of our Father in heaven? What a privilege, then, to minister to them—to feed them the bread of life.

Have you looked upon the children of this generation, and sighed over their waywardness, their disobedience to parents, and exposedness to God's wrath? Remember, there are thousands of hearts who have thus in sadness sighed.

Have you oft, in secret, raised your imploring hands and saddened hearts to heaven, and, in bitter anguish, cried out, "Can nothing be done? Lord, help!" Remember there are thousands who have done the same.

And, I ask, cannot, shall not something be done? I answer, Yes. Something must be done. Do you ask, What can I do? I answer, Seize your pens, and enter your closets, and ask God to inspire your hearts, that you may so feed these little ones "with the sincere milk of the word, that they may repent, believe, and be saved, in the day of the Lord Jesus. And from the full gushings of your soul write a story of calvary's scenes, of Jesus' love (dying and living) for little children, of the glories and glorious scenes of the New Jerusalem, New Earth, glorified saints, &c., &c. Send it in to us, and we will send it out in the Harbinger, to gladden the hearts of these sighing thousands of mothers, and dying thousands of children, throughout the land.

And what you do, do quickly. For "the redemption of the soul is precious; and soon it will cease forever." The Lord is coming! Eren so, come, Lord Jesus.

TO CORRESPONDENTS.

I. E. J.—We think it advisable not to publish it.
E. S. B.—The cause of the divisions at Corinth was a carnal spirit, while those of which we spoke, were produced for the lack of a correct knowledge of the true principles of interpretation of the Scriptures: therefore your remarks are not to the point.

B. B. B.—"Affirming" in this State is not as you suppose. The form, as administered to us a few days since, runs thus: "You solemnly affirm that the evidence you shall give, shall be the truth, the whole truth, and nothing but the truth." We think there is nothing unscriptural in a pledge, like this, to tell the truth. The swearing, or taking oaths, which the New Testament forbids, we are inclined to think has no reference to testifying before civil magistrates, but to forswearing, or vowing or taking oaths to do this or that.

An angel "lifted his hand to heaven and swore by Him that liveth forever and ever." Paul called God "to record upon his soul"—said, "I speak the truth in Christ, I lie not," "God is my witness"—"an oath of affirmation is the end of all strife." God, to give confidence in his word, "swore by himself, because he could swear by no greater." &c.

All these things should be duly considered, in the investigation of this subject. We should always submit to the civil laws, when we can do it and not violate the laws of the New Testament. Affirming, we think, does not do it.

S. C.—God "justifies the circumcision by faith, and the uncircumcision through faith." Rom. iiii. 30. Therefore it is a mistake to suppose he justifies any

one by or for his works. Our only safety is to follow the plain literal sense of the Scriptures. Inferences, or the spiritual, or, more correctly, allegorical principle of interpretation may lead us into hurtful errors. Beware of these snares of the devil.

OUR BOOK DEPARTMENT.

We have now effected an arrangement with Bro. Himes to supply this region with all the books, tracts, &c., published at the Boston office, at their prices, wholesale and retail.

We have also made arrangements with others to supply books and pamphlets on the various doctrines of the Bible, connected with our faith, in the great plan of God for the redemption of man from the curse.

Lecturers, book agents, and any others who may wish, will please send in their orders promptly, and we will see that they are promptly filled and forwarded. Much more should be done in this way of disseminating light on the glorious hope of the Gospel, than has been done for the last three years.

We are also making arrangements to keep on hand a supply of the best editions of American and English pocket bibles, of which the brethren will be duly advised.

In order that as much good may be done with our limited means, and with as little embarrassment to the office, as possible, we urge upon our brethren the necessity of being punctual in making their remittances.

Brethren, the enemy is awake, and active. Let us also awake and engage with all our powers, "if by any means" we may save some from the impending judgments of God upon this world.

Rochester, Nov., 1849. MARSH & PINNEY.

MATTHEW XXIV.

To the numerous inquiries of brethren respecting the pamphlet on Matt. xxiv., whether I purpose printing another edition, and when, &c., I answer, My intention is to revise, stereotype, and print another edition as soon as my circumstances will allow. My capital, brethren, is rather small. I cannot, therefore, do as fast as I otherwise would. If the brethren wish, it can be done very soon, in the following manner: Let them send in orders for the work, sufficient to cover the expense of stereotyping, or so near, that my capital can reach the balance, and it shall be done forthwith. I rejoice to see a waking up in the tract cause. It is time to engage more heartily in this work.

E. R. PINNEY.

BRO. KEELER.—We rejoice to learn that this worthy brother is in the field. It has long been the desire of many of his brethren that he should go forth, and proclaim the glad tidings of our coming King to save his people. May the Lord bless him abundantly, and give him many souls as the seals of his ministry. We hope he will be remembered by the churches, wherever he may visit, and be sustained in the field. His labors are much needed at this time. We need many such brethren—men in whom we can have confidence.

BRO. KEELER is requested to act as agent for the Harbinger and Advocate. We trust he will present its claims, and receive subscriptions and money for the same.

He is now laboring with Bro. Chapman, in Cortland and Chenango counties, with good success, as you will see by reference to his letter on another page.

By another letter from this brother, I see he thinks of retiring from the field, and laboring again with his hands. This ought not to be. This has been his manner of life from the beginning: to work six or eight months, and earn what he could; and then go out, and labor in the cause until it was all expended. I trust his circumstances do not, nor will not, make it necessary to do so any longer. Stewards of God, I call upon you in the name of my Master to see to this matter.

A FAIR OFFER.—Thirty numbers more will complete this volume of the Harbinger, which we offer at the reduced price of one dollar, to all new subscribers who order it now. Who will avail themselves of the benefits of this fair offer? Will our brethren and sisters who take the paper interest themselves in this matter? With a faithful effort, on their part, our number of subscribers might be greatly increased; and now is a favorable time to make the trial. Will you do it? Go to your neighbors and friends, show them the Harbinger, and solicit them to read it on the terms here proposed.—Some will treat your offer with a refusal; while a few will comply with your request. And if only a few should be led to see, love and obey the truth,

and finally be brought into the Kingdom, by reading the Harbinger & Advocate, you would ever rejoice that through your means they were induced to take it. We therefore urgently request that you make one more faithful trial to induce your friends and neighbors to read it.

TO SUBSCRIBERS TO THE LAST, &c.—Bro. Bywater writes: "I wish those who have subscribed for the tent, or tent properly, who have not paid, would not fail to send it in by the first of December, so that matters may be straightened up at once by that time." Surely this is a reasonable request; and I hope that no brother will be so unchristian in his conduct as not to comply with it, and ease Bro. Bywater of this pecuniary burden.

"A parent" solicits some of our correspondents, who can do the subject justice, to write on the duty of parents to their children. We second the request. It is emphatically, and prophetically, an age when children are disobedient to their parents; who, consequently, must be unprepared to meet the Lord. If any thing can be done to save them from destruction, it should be done speedily, for soon the day of gospel mercy will forever close.

B. B. Dunn, for the information of his friends, we are requested to say, is now with Dr. Woolverton for the cure of his cancer. He is at present, doing well, and the prospect is that he will be cured. He will, however, have a long and severe time of it, for the reason that, like most others similarly afflicted, he has too long delayed, and been tampering with medicines inefficient for its cure. The only effect of such medicines is, simply to retard its growth externally, and increase it internally.

We learn from Bro. G. W. Barnham, who has recently called on us, that the cause in Oswego, Auburn, Seneca Falls, Springwater, and some other places he has recently visited, is prospering, though the brethren are not exempt from their trials. Bro. B. as ever, is devoted to the great and good work of his calling.

"Pay What Thou Owest!"

We see by our books, that many of our subscribers are yet far in arrears for the paper. Some owe us for one, two, or three volumes; others are delinquents of several years standing. Would they pay what they owe us, we should at once be freed from embarrassment, and placed in a condition to publish several valuable tracts, which are much needed, for general distribution at this time.

We now most seriously ask each one concerned: What will you do in this case? Will you pay all, or even part of, what is our due? We know you will, if you love the cause of your coming King, as you should. You will not—you can not, read this request with cold indifference, if you mean to deal justly with us. Neither will you excuse yourself from paying us money on the supposition that many others will pay, and the sum you owe is so small, that it will be of little consequence whether you pay or not. This will never do for us, nor the conscience of an honest man. It is from these very small sums that our large ones are made up. And we want you to send on that small sum now, to assist in making up the large sum we must soon raise, to pay our bills for paper, printing of tracts, purchase of books, and other expenses of our office. Do not, on account of neglect, Attend to it at once, with that promptness, the nature of the case demands. If there is no agent to whom you can hand your money, enclose it, in a letter, post-paid, and send it directly to us. We repeat, most kindly, but urgently, do not treat this call with neglect, nor delay.

"The Purpose of God."

The two editions of 7000 copies of this work, printed last fall, are entirely exhausted, and have been for some time. There is a demand for them, almost daily. I have been frequently solicited to print another edition, and have been advised to have the work stereotyped; both of which I have long desired and purposed doing, but as yet, have not been able to, for want of funds.

Now, let those who wish for the work, send in immediately, how many they will take. The price will be the same as heretofore, \$4 per hundred; and if sufficient are wanted to meet the expense of stereotyping, it will be done forthwith. Or, if any of the Lord's stewards will loan me \$75, to be paid with interest, as soon as realized from the sale of the work, it would do as well. We shall have it stereotyped, if possible, this month.

N. B.—Address E. R. Pinney, Rochester, N. Y., and send in your orders immediately; and those brethren who owe on former editions, will speed the work, by forwarding the amount due.

E. R. PINNEY.

Correspondence.

From Bro. J. B. Cook.

BRO. MARSH:—My time has been too fully engrossed in other duties to allow of my writing you this. Now I must be brief.

We got on safely,—left our aunt at her foster daughter's—wife went to Warren, and I had a good meeting with the believing few, left in Cleveland. There is enough there to form the nucleus of an interesting assembly—larger and of more moral worth than in many places where Advent meetings are maintained. But "little faith," with a small mind, that would circumscribe every believer to a faith fixed, in years gone by, could neither gather, nor feed, nor keep such a flock. The teacher must be up with them, in the faith, feeling and fellowship, with Jesus, in the fullness of His revelation, to do them good.—They have passed through extreme trials, owing to ordinary and extraordinary causes. Some have fallen off on both sides of the path of life—the truth. Some have stood still, or lost ground, while maintaining the doctrine of the Advent near, and have condemned, more or less, severely, all real advance in faith and Scripture knowledge. Thus some of the most faithful, prayerful and heavenly-minded have been scattered, one from the other. But enough. Some of these things can never here be adjusted—because of a want of the spirit of mutual forbearance—a want of the mind of Christ.

Mark I. If Jesus had treated the blessed twelve—the miraculously endowed apostles, after His resurrection, as they seemed to deserve (judged by some sordid, human standard), they would have been, by our Lord, for ever abandoned.—One had denied him, with oaths! all had forsaken him! But Jesus did not abandon them.—Their seeming failures were not even named. The mantle of charity was thrown over human infirmity. Integrity of heart was owned with all honor. The erring, fainting apostles were visited—their faith was revived, and thus they were qualified for the solemnities of the day of Pentecost! O for the spirit of Jesus!

My voice may not be heard, but still I must speak. No one will do much good among the tried and frightened flock now, except they will feel and act in the spirit of our Lord and Savior. The idea of condemning an honest believer for faith in gospel truth, or for a gospel practice, because it is unpopular, or deemed inexpedient, is a "sin against Christ." (1 Cor. viii. 12.) That which is against Scripture is all, and every where, wrong; but a faith and practice, in accordance with Scripture, can never be so regarded by any one who is habitually governed by "the gospel of the grace of God." The great fault among us, has been, a disregard of these principles.

To do good in Cleveland, a minister of brother must make the gospel his standard, and its spirit his sovereign guide. This guide and standard will endure "the infirmities of the weak" and "not please" self. (See article, Confession.)

Through "the good hand of the Lord on me," I reached this place and filled my appointments,—have had a good hearing, from a worthy class of believers, and find a large field occupied faithfully and usefully by Bro. Judson. Items of mere local interest must be omitted. The brethren see that the prophetic measure of time is about run out, as stated in your last. Three were baptized on Monday. One was Bro. Alling's mother-in-law. Praise the good Lord! Deliverance is certain. It will come soon and be glorious! Amen.

Yours in hope of immortality through Jesus at his coming,
J. B. Cook.

Norwalk, O., Nov. 9, 1849.

From Bro. E. V. Lyon.

DEAR BRO. MARSH:—Our tent meeting at Salem, N. Y., was one of some interest; but in consequence of the rain, and the ungodly influence exerted by the time-serving ministry, the attendance was not as large as in other places; yet, good was done, and the name of Israel's God was glorified.

After closing this meeting, we returned to Hebron, N. Y., where we held a tent meeting in September, and remained about ten days. Bro. Brown, however, left before this time expired, to fill some other appointments. We preach every evening, and three times on the Sabbath.—And as the result of our labors, many have come out and embraced the truth, that the day of emancipation is at hand, when the captive daughter of Zion shall be delivered, and put on immortality. Glory be to God for the wonders of redemption, which he hath in his infinite wisdom wrought out to save rebellious man, who shall comply with his condition; and it will be an everlasting salvation

at the coming of the King of kings.

I have had the opportunity of immersing 20 willing souls, who have been converted to the truth under our labors. Some of them, previous to their hearing this last message of mercy, were infidels. One of them had been steeped in Universalism some fifteen years; but after having listened to a sermon preached by the writer, said, whilst tears were rolling down his cheeks, "You have knocked my under-pinning all away, and I see that man must have immortality through Christ, and that those who reject him can never have it, consequently they must die the second death, from which there is no redemption. He is now expecting soon to put on immortality at the appearing of Jesus."

The last Sabbath which I spent in this region, I preached in the meeting house belonging to the Disciples (called by some Campbellites), and the house was literally filled; and there were many who could not get in. In the afternoon, by the request of Dr. White, and others, I preached on the plan of salvation.—And the most profound attention was given to the Word, and many an eye was seen to drop the falling tear. Alleluia to the Lamb, that truth has not lost its power.

Yours, expecting deliverance before 1850 shall roll away,
R. V. Lyon.
Manchester, N. H., Nov. 3, '49.

From Bro. M. Batehlor.

BRO. MARSH:—I feel it my duty to say a little on our prospects of soon seeing the end of our toils and tears. In the years '43, '44, and '46, when most of the brethren could see no difficulty in reckoning the time, there appeared some objections, some *ifs* in my way, but I dared not let those objections have any weight in my mind, lest I should miss the mark and injure others.—The last week of the seventy was my trouble; and, besides, the world did not appear in the light of prophecy, to be as it would be when the time should end. Yet I thought the Lord could do his work in a short time, and gave all the light I had, and I am glad I did. I never said the Lord will come at such a time, feeling that there was a possibility of a disappointment. Now all appears plain what Bro. W. Miller said to me, over one year ago. Said he, "I was seven years too soon."

Though all that has been written on the subject has had but little effect on me, until last week, as I was riding over the mountains, from North Scituate, my objections to the 69 weeks ending at the cross, were entirely removed. John and Jesus saying the time is fulfilled at the beginning of Christ's ministry, appeared to me to be the ending of the 69 weeks; but Gal. iv. 4 came up: "But when the fullness of time came, God sent forth his Son, made of a woman, made under the law." The thought occurred, what time is this? The same as that named by John and Jesus. If Jesus was to be cut off at a given time, he must have been born and made known as the Prophet of the Lord, at the time answering that fixed by the prophets. If he was to die, at a given time, he must be born at a given number of years before. And when the time of his birth came, it might well be said, that the fullness of time, for that event, had come. And when the prophecies were filled up which referred to the commencement of his ministry, it might well be said, "the time is fulfilled" for him to begin his work. Then comes in the angel's expression: "After three score and two weeks shall Messiah be cut off."—Dan. ix. 26. Now do not the 7 and 62 reach to his death, and no where else? See a similar expression in John xx. 26: "After eight days." Did this mean three or four days after eight? or in the eighth? or at the termination of the eighth day that Jesus came in to their midst? I see also Matt. xxvii. 63, and Mark viii. 31. So after 7 and 62 weeks he was to be cut off; it does not mean that after 69 weeks and three days, or seven days, he would be cut off—but at the termination of the 69 weeks; and the other week was left for the confirmation of the covenant, which Christ sealed with his blood. (Heb. ii. 3, 4.)

The objections which may be brought from the 27th verse, cannot invalidate this view of the subject. Then 1817 full years from the cross, and 483 before, make 2300 years. I cannot see that there can be any mistake in chronology since the cross, whatever there may be about the time of the birth of Jesus. Therefore, if the 70 weeks are a part of the 2300—and I do not doubt it—then A. D. 1850, will close up the whole vision. The history of the past, and the state of the world at present, harmonize with these views. When the year 1850, Jewish time, shall expire, we have reason to expect to see the end of our faith. The evidences of the coming of the Lord near, never looked so clear to me as they have for about six days past.

Dear brethren, time is in the Bible; and it is there for the benefit of the watchful child of promise—but it could be of little benefit if never un-

derstood. I do praise the good Lord for light, and I believe we shall have it if we follow on to know the Lord, and confess him in all his truth. Truly, what manner of persons ought we to be in such a time as this. At any moment our work may be done, and our accounts sealed up, for the judgment.

I am as ever yours, in hope of eternal life, through Jesus. Amen.

MATTHEW BATCHELOR.
Poultney, Vt., Nov. 5, 1849.

From Bro. B. Keeler.

BRO. PINNEY:—I am now as I was a few weeks before the tent meeting, in company with Bro. Chapman, laboring to the extent of our abilities in new fields. We continue our lectures every night, each of us alternately, and have the satisfaction of seeing good fruits of our labors in every place. Indeed, there is no place, where any amount of labor is bestowed, that we do not see persons converted, and a general trimming of lamps among those who had any life at all.

Our manner of life is hard, it is true, being in no wise personally benefited. This, in such fields as we labor, cannot be hoped for. My entrance into the field has been a mere experiment. Bro. Chapman insists on my remaining in it, and indeed I have much to encourage me to continue by the results of efforts already put forth. But to travel through the country, as we do, among the first things needed is a conveyance. This, for the present, I need not, being with Bro. Chapman; but he has a wife, who has heretofore travelled with him, and will again—so that this, with some other things, make it discouraging, unless I lay by, and acquire the means, by my own hands, as heretofore. But I have no will of my own in these matters, that I know of, and consequently leave them. I want to suggest one thought here, while I think of it. Cannot some measure be devised to retain or preserve the labor bestowed on the different fields? That is, cannot the little churches, or bodies of believers, throughout the country, be so supplied with ministerial labor as to preserve them? Many, I find, through opposition, and the various influences, for want of encouragement and light, fall away in a great degree. Bro. Chapman establishes many such little bodies, but cannot, in the nature of the case, visit them again—that is, often.

It seems as if circuits would be practicable, and, I doubt not, would be very profitable. I am frequently reminded of the necessity of some such systematic plan.

I suppose you are now in some way connected with the *Harbinger*, and shall hear from you often. I have ever thought much of the paper. We arrived here (five miles from Norwich village) to day, where Bro. Hastings lectured in '42; some fruits yet remain. Bro. Chapman has labored in this vicinity since, with some success. We expect to commence a series of meetings here in a day or two. To go out in this way, seems like missionary labor among heathen; the people are equally as ignorant, and as much in need of teaching. O the ignorance—the childlike ignorance of professors! they are dwarfs in religious experience and knowledge, and talk like children on Bible matters—and all this under the influence of organized religious establishments every where! The ministry every where oppose us and the work of God, no matter how good the fruits are.

Yours, &c.,
D. KEELER.
Norwich, N. Y., Oct. 30, 1849.

From Bro. U. S. Algire.

DEAR BRO. MARSH:—I am happy to say that there are a few in this place who are looking for the Lord to come soon, and sit upon the throne of his father David. (Luke i. 32; 2 Sam. xii. 17; Ps. cxxxii. 11, 17, 18; Isa. ix. 6, 7; xvi. 5.) At which time he shall have the heathen (all the wicked) for an inheritance, and the uttermost parts of the earth for his possession. Then comes the passage that our opponents so much neglect to quote; it takes away their conversion of the world: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."—Ps. ii. 8, 9. If the poor sinner understood how the Son of God is going to convert him, when the heathen shall be given Him for His inheritance, he would try and be converted now.

It may be thought that this is the only place in the Bible that speaks of breaking and dashing the wicked; but there can be a great amount of Scripture brought to prove that. I will just mention a few. Dan. ii. 44: "But it shall break in pieces and consume all these kingdoms, and it shall stand forever." Rev. ii. 27: "And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my Father." Rev. xii. 5: "And she brought forth a man child, who was to rule all

nations with a rod of iron; and her child was caught up unto God and to his throne." Rev. xix. 15: "And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God." We see that the wicked will not be converted at the coming of the Lord, but destroyed. See 37th Psalm for a contrast between them who wait upon the Lord and keep his commandments; and those who do not. Then it is a fearful thing to live without duly considering the importance of a thorough preparation to meet the Lord, and yet how few there are that realize it! How must the backsliders feel, who once lived in the life and power of this blessed hope, when it was their only object and delight to be talking about the coming of Jesus, and with earnest desire could pray, "Thy kingdom come."

In some places, where there was once a large church, but five or six can now be found; all are gone back to the world! Some delight themselves in accumulating wealth—some, in spending money and time at parties, and balls, and theatres! while the great day of the Lord is just ready to open its dreadful scenes upon the world, and the voice of the Almighty to be heard as spoken by Joel (Joel iii. 16), "The Lord also roar out of Zion, and utter his voice from Jerusalem: and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel."

Amidst all this, blessed be God, he has not left us without a hope! for, in this dreadful time, he is himself our hope and strength. But he is not the hope of the wicked; because, as he says, "I have called and ye refused; I have stretched out my hand, and no man regarded it; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity, I will mock when your fear cometh. When your fear cometh as desolation, and your destruction as a whirlwind; when distress and anguish cometh upon you."—Prov. i. 24-27.

Yours in the blessed hope of soon seeing Jesus,
ULIAS S. ALGIRE.
Liverpool, N. Y., Nov. 7, 1849.

From Sister Sarah Clark.

DEAR BRO. MARSH:—Although a stranger, permit me, as one of the readers of your excellent paper, to address you.

In reading over the calls for help, from God's faithful servants, my spirit is stirred within me, like Paul, in view of the idolatrous Athenians.

O! dear brothers and sisters, let us make one more effort, bringing in all our offerings, and, although it be like the "widow's mite," if blessed of God it may do some good. It will at least be a comfort to the brethren to know they are not forgotten in their labors of love.

I have been a reader of the Advent papers from their commencement, but have never been a subscriber until the past six months: and I still wish to hear all the news about Jesus' coming. Amen and amen.

Yours waiting for redemption,
SARAH CLARK.
Kingsbury, Ind., Nov. 3, 1849.

DEAR BRO. MARSH:—We are still toiling on, in the enemy's land, surrounded, on all sides, by the effects of the curse. But, blessed be God, a time is promised, when there shall be no more curse; and we have evidence, which is infallible, that this time is not far in the future! For which cause, let us rejoice, for the hope of the promise made by God to our fathers, and continue to serve God, day and night, that we may share in its blessings. Your brother in hope,

DAVID R. MOORE.
South Creek, Pa., Nov. 1, 1849.

Proposed Pamphlets.

The articles now being published in the *Harbinger* on the "Kingdom of God," by N. M. Catlin, and which which appeared some weeks since on the "Atonement," by the subscriber, will be published in pamphlet form as soon as we can raise means for doing it. Pledges have now been given to an amount, that justifies us in saying, that they will be published. I would therefore say to the brethren, who have given their pledges, forward the money immediately. To save postage, all living in one neighborhood can put their subscriptions together in one letter. Say how many pamphlets you want in return. You are entitled to all that your donations pay for, if you can use so many to the advancement of the cause.

Address your communication, post paid, to D. B. Eldred, Battle Creek, Mich. Those east of Buffalo, can send their remittances, if more convenient, to Joseph Marsh, Rochester, N. Y.

E. MILLER, JR.
Battle Creek, Mich., Oct. 29, 1849.

Obituary.

"Them which sleep in Jesus will God bring with him."

Died, in Hartford, Ct., on the 2d inst., very suddenly, Sister **SUSAN HARRIS Crary**, wife of Bro. Dr. David Crary.

Sister Crary was born in Brattleboro, Vt., and brought up in the Presbyterian religion. After marriage, she removed from Darret, Vt., in 1838, to this city. She was one of the first to embrace the evidence of the advent of our Savior nigh at hand. Nature and education had done much to give her a clear and comprehensive mind. By her, all subjects of moral and religious character, which came to her knowledge, were examined, compared, analyzed, and brought to the Bible—the standard of truth—to be tested. She made the Bible her study, laying aside all human tradition as fallible—consequently grew in the knowledge of our Lord Jesus Christ. In her view, as given by divine testimony, the first Adam was the representation of the human race, and that in his fall he lost himself, and the conscious being of the whole family, together with the dominion over all the earth. It was to her mind evident, that, without Christ, the earth must have remained under the curse, and the race become extinct,—"to be as though they had not been." She saw that in Christ, "the second Adam," the believer is to live, after he is dead, when Christ comes to raise him from the dead, and give him immortality. She looked upon death, not as a friend—"the gate to endless joy"—but as an enemy: the gate to darkness. To her, the gate to light, and life, and glory, and immortality, was the resurrection from the dead at the last day. She loved the Advent doctrine, and all the truth connected with it. It was the subject above all others, on which her mind dwelt, and in which she was interested. By her the subject was presented to all, as opportunity occurred, with plainness, kindness, and perseverance, and she was not disturbed or discouraged by opposition. Through all the advent movement up to her death, she remained unmoved, amid the jarring elements and opposition of the world, believing the cause of truth was in the hands of God, and that he would sustain it, without any distressing anxiety on the part of its friends; while it was their duty to hold up the whole truth, and leave the results in the hands of Him who will bring it to pass.

The house of Sister Crary was a home for all, whose privilege it was to call and tarry for a day, or more. Hundreds can witness to the hospitality and cheerfulness with which she received and waited upon all. Among those who have made her house a home, is a very large number of our brethren in the ministry, who will remember with what interest she conversed upon "life and immortality brought to light through the gospel." This was her hope—eternal life through Jesus and the resurrection at his coming, while looking for the grace that is to be brought at his revelation. She sleeps with Jesus, we doubt not, and when he comes God will bring her out of the grave to be with Christ in his kingdom, to behold his glory for ever.

The sudden death of Sister C. produced a very great sensation, not only in the Advent church, but throughout the city. Her funeral, which was attended on the following Sabbath, drew together a large concourse of people, only a small part of which were able to enter the house. Great solemnity and interest were manifested on the part of the whole assembly.

Bro. Crary is greatly afflicted by this bereavement. He has lost a companion and help-meet indeed. He is left with three small children, to feel the loss of a kind and affectionate wife and mother during the remainder of their stay in mortality. Were it not for the hope of the gospel, it would seem that our brother must sink under the weight of his affliction. This is his support, that death is soon to be destroyed—"swallowed up in victory"—"this mortal to put on immortality"—to king, "O death, where is thy sting? O grave, where is thy victory? Thanks be unto God who giveth us the victory, through our Lord Jesus Christ."

We deeply sympathize with our afflicted brother and family, and pray that the Lord may sanctify it to them, for their present and future good.

Hartford, Ct.

A sound faith is the best divinity; a good conscience the best law, and temperance the best phylax.

A just man should account nothing more precious than his word, nothing more venerable than his faith, and nothing more venerable than his promise.

Let no man be confident of his own merit; the best err; and let no man rely too much neither upon his own judgment, for the wisest are deceived.

THE NORTHERN LIGHTS.

WRITTEN SIXTY YEARS SINCE, AND PUBLISHED AT REQUEST.

The northern lights appear in sight,
According to Christ's word;
This does declare the day is near—
The great day of the Lord.

The day of doom, when Christ will come,
To judge the world in truth,
Both great and small, yea, one and all,
The aged and the youth.

The streams that rise towards the skies,
Of fire and of smoke;
The pillars, too, of smoke do shew,
Christ's word shall not be broke.

Time will be gone, the day rolls on,
That solemn Judgment day,
When offered grace, repenting space,
Forever pass away.

Henceforth let none once dare presume
The Judge will never come;
Christ surely will his word fulfill,
And all shall meet their doom.

If this be true, what will those do,
Who Jesus now displease?
Where will they turn, when earth doth burn,
And flames melt down the skies?

FILIAL PIETY.

The following beautiful effusion on Filial Piety, was delivered by Richard B. Sheridan, Esq., in his speech before the high court of parliament in England, on the trial of Warren Hastings, Esq., late governor general of Bengal, upon a charge of compelling the Nabob of Oude to seize by force upon the revenues of his mother and his grandmother.

"FILIAL PIETY! it is the primal bond of society! it is that instinctive principle, which, panting for its proper good, soothes, unbids, each sense and sensibility of man! It now quivers on every lip! It now beams from every eye!—It is the debt of gratitude, which, softening under the sense of recollected good, is eager to own the vast, the countless debt, it never, alas, can pay—for so many years of unceasing solicitude, honorable self-denials, life-preserving cares!—It is that part of our practice where duty drops its awe—where reverence refines into love—it asks no aid of memory—it needs not the deductions of reason—pre-existing, paramount over all, whether law or human rule—few arguments can increase and none can diminish it!—It is his first great privilege—it is among his last most endearing delights—when the bosom glows with the idea of reverberated love—when to requite on the visitations of nature, and return the blessings that have been received; when what was emotion fixed into vital principle—what was instinct habituated into a master passion—sways all the sweet energies of man—hangs over each vicissitude of all that must pass away—alms the melancholy virtues in their last and tasks of life—to cheer the languors of decrepitude and age—explore the thoughts—explaining the weeping eye.

"THE ADVENTIST."

The Diagrams and Explanations of Daniel II. & VII. and the Trumpets, together with other matter, are now published in a sheet of eight pages, of the former size of the Harbinger, with the above title. The paper is now ready for delivery, and we hope our friends will order what they want immediately. We have an edition of several thousand copies already on hand. Terms—\$1 per hundred. Address, "L. D. MANSFIELD, Syracuse, N. Y."

N. B. In sending remittances, please say by what way the papers should be sent; and whether you desire the amount sent, in papers, or whether it shall be appropriated to general gratuitous distribution. Those who are poor, and want them to circulate, should send their orders, and they will be supplied, while we have the means.

Appointments.

Bro. JONATHAN WILSON, D. V., will preach as follows:
Kingston, Sabbath, Nov. 18.
Carver, Sabbath, Nov. 25.
Wrentham, Mass., Sabbath, Dec. 2.
Bristol, R. I., Sabbath, Dec. 9.
No Scituate, Sabbath, Dec. 16.
Providence, Sabbath, Dec. 23.
Russell (Bap M House) Sabbath, Dec. 30.
Hartford, Ct., Sabbath, Jan. 6, 1850.

Providence permitting, Bro. I. W. BISHOP will preach at the following places:
Shrewsbury, Nov. 17th, at 7 P. M., and continue over the Sabbath.
Mendon, Nov. 19th, at 7 P. M.

Bro. J. B. COOK proposes, the Lord willing, to preach as follows:
Jeffersonville, Ia., as Bro. N. Field may appoint, Nov. 18th, and two days after.

By Divine permission, Conferences will be held at the following places:

Georgia, Vt., commencing Thursday, Nov. 16th, at 1 o'clock, P. M., and continue over the Sabbath.
Swanton Falls, commencing Thursday, Nov. 23, at 1 o'clock, P. M., and continue over the Sabbath.
Bro. J. Cummins and L. Dudley will attend.
ROBERT DARLING.

I will attend meetings in the following places, and at the times appointed, if God permit:
Geneva, 3d Lord's day of November.
Seneca Falls, 4th Lord's day of November.
G. W. BURNHAM.

G. W. STOCKING appoints to preach at Centreville Friday evening, Nov. 23d.

C. F. SWART appoints to preach at South Creek, Pa., Tuesday evening, Nov. 20th, where Bro. Warren may appoint.

Also, at Millport, Thursday evening, Nov. 23d.
Also, at Martin's Hill Friday evening, Nov. 23d, to continue over the Sabbath. Bro. Stocking is expected to be at this meeting.

H. H. GROSS appoints to preach in—
Middleton, Saratoga Co N Y, Sabbath, Nov. 18.
Lewiston, Schoharie Co N Y, Sabbath, Nov. 28.
Greenfield Centre, Dec. 2, at 10 A. M.
Janesville, " " 2 P. M.

Benedict Corners, Dec. 9, 10 A. M. and 2 P. M.
Cranberry Creek, " in the evening.
Johnstown, Dec. 11th to 13th evenings, as Bro. Mosier may arrange.

Brooklets Bridge, Dec. 16th.
Residence and Post Office address—Ballston Spa, N. Y.

If God permit, a Conference will be held at Hemlock Lake, commencing on Thursday evening, Dec. 27, and continue till Lord's day evening following.
Bro. Bywater is requested to attend with me.
GEO. W. BURNHAM.

A Conference will be held in Windham, Vt. at the house of Bro. Wood, commencing Nov. 16 at 6 P. M. and continue over the Sabbath.
R. V. LYON.
A. BROWN.

Bro. GEORGE W. BURNHAM appoints to preach at Seaboard, Tompkins Co., N. Y., the last Friday in November, and the first Saturday and Sabbath in December.

Bro. WM. INGRAM, God willing, will preach at Albany, Sunday, Nov. 18th.

Notices.

Business Items.

J. B. COOK—We entered Mrs F Beckwith as a new subscriber at Norwalk O. You did not give the P. O. If not correct please inform us.
J. Batturby is requested to write to Charles M. Shepard, Highland, Madison Co. Ill., when he shall have arrived at St. Louis.

J. Shipman—We put up your order for books but found at the express office we could forward them no further than Toronto. What shall we do in the case?

R. Colvin—The paper can be sent by pre-paying the postage, which we will do. S. Marsh has paid to 279.

BOOKS SENT—D Holden J Wilson T M Helm H Robbins A L Smith J Taylor.

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Letters.

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Read and Remember.

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2. When you send the names of subscribers, be careful to state, to give the name of the Post-office, the County, and the State. If the place have two names, as in the case where the village is called by one name, and the post-office by another, send both. The neglect of this has produced much trouble and confusion. If the persons whose names you send are new subscribers, mention that fact also.

3. When the direction of a paper is once changed, do not forget to name the Post-office to which it has been directed, and if it is this done, it is out of our power to make the change.

4. When subscribers remove, let us know immediately. Otherwise the papers will continue to be sent, and charged to them, of course, to their own loss.

5. When subscribers wish to discontinue, let them remember that all arrears must first be paid. Their wishes will then be attended to, by notifying us by letter or through their post-master.

6. When you put business matter and communications for the paper on the same sheet, place the two so that they can be separated; otherwise your communications cannot be attended to in one time, and will be liable to be lost. For this very common neglect, which costs an immense amount of trouble and perplexity, there can be no manner of excuse. Since, if necessary, several pieces of paper can be enclosed in the same envelope without any addition of postage.

7. Let us be brief and to the point. Long biographies of figures of whom nothing can be said, need not expect admission, or of persons who have lived wickedly until taken with their death illness. In these cases, a simple announcement is all that should be sent or printed.

8. All communications should be written in plain, legible hand, or we cannot promise them admission. Did correspondents know how half the trouble and perplexity, to both editor and compositor, from bad and illegible manuscripts, they would be more careful in preparing articles for the press.

9. No communication will be inserted from anonymous writers.

SECOND ADVENT MEETINGS.

Rochester, Irving Hall, Buffalo street, opposite the Eagle Hotel, three times on Sunday, and on Tuesday evening.

Buffalo, Chapel on Delaware, third house from corner of Haron street, three times Sunday, and Tuesday and Thursday evenings.

Springfield, Mass.—Dwight's Hall, Sanford street, two doors from Main street, every Lord's day and evening.

Albany, Second Advent Chapel, Bloom's buildings, corner of State and South First streets, thrice on Lord's day, and Tuesday and Thursday evenings.

Syracuse—Brinthal's Hall, one door east of Brinthal's Hotel, Fayette st. Preaching may be expected three times every Sabbath.

Canandaigua—Town Hall, every Sunday at 10 A. M., and 2 P. M. Prayer meetings on Tuesday and Friday evenings.

CHEAP CASH BOOK STORE.

B. G. ST. JOHN, Bookseller and Publisher, 140 Fulton Street, New York. Standard Popular Works in every department of useful knowledge. Blank Work and Stationery in great variety. School Books of every description. English & American, Family, and Polyglot Pocket Bibles in great variety, at Auction Prices. Country Merchants, Book Agents and Retailers, supplied at Auction Prices. 307

FOR SALE AT THIS OFFICE.

THE Scripture Doctrine of Future Punishment: an argument in two parts; by H. B. Dohney, Baptist Minister, England. 200 pp. 12 mo. Price, bound, 75 cts; in paper covers, 50 cts.

SMITH'S Second Advent Hymn Book: a choice collection for Conference, Tent and Camp-meetings, and for private and family worship. \$1 per dozen; 12 1/2 cents, single, 6 cts.

THE Bible Doctrine, or True Gospel Faith, concerning the Gathering of Israel—Personal Union—Personal Union of Christ—Resurrection—Renovation of the Earth—Kingdom of God—and the Time of the Second Advent of Christ. By J. Marsh, \$4 per hundred; 6 cents single.

THE Purpose of God in Creating the World; The Plan for its Redemption from the curse, and the Time for its Accomplishment. By E. R. Finney. \$4 per hundred; 6 cents single.

A Statement of Facts on the Universal Spread and Expected Triumph of Roman Catholicism. By J. V. Himes. 100 pp. Price 15 cents.

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ARE the Wicked Immortal? in Six Sermons. Also, Have the Dead Knowledge? By George Burrows. 121 pages. Price, 15 cents.

QUESTIONS on the Book of Daniel. Designed for Bible Students in the Sabbath School, in the Bible Class, and in the Fireside. Price 12 1/2 cents.

IT Haste Greatly. "The Great Day of the Lord is near, it is near, and haste greatly!" By D. T. Taylor, Jr. A tract of 16 pages. Price \$1.50 per hundred; single copy 3 cts.

FIRST Principles of the Second Advent Faith, with scripture proofs. By L. D. Fleming. "The Lord himself shall descend from heaven." 4 cents.

Battle of Armageddon. Containing a review of the forces which are gathering under the banner of the Messiah, and of Satan, to the Battle of the Great Day of God Almighty. Second edition—revised and enlarged. By J. R. Wallace. Price, bound 35 cents; single, for mailing, 30 cents.

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200 STORIES for Children. Compiled by a Minister of the Gospel. Price 37 1/2 cents.

Temperance.

THE INEBRIATE'S DAUGHTER.

The circumstances which induced the writing of the following touching and thrilling lines are as follows:—A young lady of New York was in the habit of writing for a Philadelphia paper on the subject of Temperance. Her writing was so full of pathos, and evinced such deep emotion of soul, that a friend of hers accused her of being a fanatic on the subject of Temperance; whereupon she wrote the following:—

Go, feel what I have felt;

Go, hear what I have borne;

Sink beneath the blow a father dealt,

And the cold world's proud scorn;

Then suffer on from year to year,

Thy sole relief the scalding tear.

Go, kneel as I have knelt;

Implore, beseech, and pray;

Strive a besotted heart to melt,

The downward course to stay;

Be dashed with bitter curse aside,

Your prayers butressed, your tears defied.

Go, weep as I have wept

O'er a loved father's fall;

See every promised blessing swept,

Your sweetness turned to gall;

Life's fading flowers strewn all the way—

That brought me up to woman's day.

Go, see what I have seen;

Behold the strong man bow,

With gnashing teeth, lips bathed in blood,

And cold the livid brow;—

Go, catch his withered glance, and see

There mirrored his soul's misery.

Go to the mother's side,

And her crushed bosom cheer;

Thine own deep anguish hide;

Wipe from her cheek the bitter tear;

Mark her worn frame and withered brow,

The grey that streaks her dark hair now,

With fading frame and trembling limb;

And trace the ruin back to him

Who plighted faith, in early youth,

Promised eternal love and truth,

But who, forsworn, hath yielded up

That promise to the cursed cup,

And led her down through love and light,

And all that made her prospects bright;

And chained her there 'mid want and strife,

That lowly thing, a drunkard's wife;

And stamped on childhood's brow so mild,

That withering blight, the drunkard's child.

Go, hear, and feel, and see, and know,

All that my soul hath felt and known,

Then look upon the wine-cup's glow,

See if its beauty can alone

Think if its flavor you will try,

When all proclaim, "Thy drink and die!"

Tell me I HATE the bowl!—

Hate is a feeble word,

I loathe—ABHOR—my very soul

With strong disgust is stirred,

When I see, or hear, or tell

Of the dark BAVARAGE OR HELL!

The Mysterious Woman.

Governor Briggs, of Massachusetts, in a speech at Albany, related the following thrilling incident.

At a certain town-meeting in Pennsylvania, the question came up whether any person should be licensed to sell rum. The clergyman, the deacon and physician, strange as it may now appear, all favored it. One man only spoke against it, because of the mischief it did. The question was about to be put, when all at once there arose from one corner of the room, a miserable female.—She was thinly clad, and her appearance indicated the utmost wretchedness, and that her mortal career was almost closed. After a moment of silence, and all eyes being fixed upon her, she stretched her attenuated body to its utmost height, and then her long arms to their greatest length, and raising her voice to a shrill pitch, she called to all to look upon her.

"Yes!" she said, "look upon me, and then hear me. All that the last speaker has said relative to temperate drinking, as being the father of drunkenness, is true. All practice, all experience, declares its truth. All drinking of alcoholic poison, is a beverage in health, is excess."

"LOOK UPON ME. You all know me, or once did. You all know I was once the mistress of the best farm in the town. You all know, too, I had one of the best—the most devoted of hus-

bands. You all know I had five noble-hearted, industrious boys. WHERE ARE THEY NOW?

Doctor, where are they now? You all know. You all know they lie in a row, side by side, in yonder church-yard; all—every one of them; FILLING THE DRUNKARD'S GRAVE."

"They were all taught to believe that temperate drinking was safe,—excess alone ought to be avoided; and they never acknowledged excess. They quoted you, and you, and you," pointing with her shred of a finger to the Priest, Deacon and Doctor, as authority.

"They thought themselves safe under such teachers. But I saw the gradual change coming over my family and prospects, with dismay and horror. I felt we were all to be overwhelmed in one common ruin. I tried to ward off the blow, I tried to break the spell, the delusive spell—in which the idea of the benefits of temperate drinking had involved my husband and sons. I begged, I prayed; but the odds were against me."

"The MINISTER said the poison that was destroying my husband and boys, was a good creature of God."

"The DEACON (who sits under the pulpit there, AND TOOK OUR FARM TO PAY HIS RUM BILLS) sold them the poison."

"The DOCTOR said that a little was good, and excess ought to be avoided."

"My poor husband, and my dear boys fell into the snare, and they could not escape; and, one after another, was conveyed to the sorrowful grave of the drunkard. Now look at me again. You probably see me for the last time. My sand has almost run. I have dragged my exhausted frame from my present home—your poor-house—to warn you all—to warn you, DEACON! to warn you, FALSE TEACHER of God's word!" And, with her arms high flung, and her tall form stretched to its utmost, and her voice raised to an unearthly pitch—she exclaimed:

"I SHALL SOON STAND BEFORE THE JUDGMENT SEAT OF GOD. I SHALL MEET YOU THERE, YOU FALSE GUIDES, AND BE A WITNESS AGAINST YOU ALL!"

The miserable female vanished. A dead silence pervaded the assembly. The PRIEST, DEACON and PHYSICIAN hung their heads. And when the President of the meeting put the question:

"SHALL ANY LICENSES BE GRANTED FOR THE SALE OF SPIRITUOUS LIQUORS?" the response was unanimous—"NO."

Communications.

(Original.)

Mesmerism.—No. 9.

Being a synopsis of the arguments advanced in a Course of Lectures, delivered in the fall of 1847, in Dr. Lanning's Church, New York City.

BY WILLIAM H. SHAKERLEY.

In a work written by H. H. Sherwood, M. D., on "The Motive Power of the Human System," we find a curious admission:

"The state of the human system, called the Mesmeric, sleep-walking, or somniscient, was long known to the ancient eastern nations, who practised manipulations, and employed the magnet in the healing art, like magnetists of the present day. They also obtained, from persons in the somniscient state, a knowledge of the past, the present, and the future, which they regarded as perfect; and on extraordinary occasions, they proclaimed to the world from their temples the knowledge thus obtained. These temples, in which their most distinguished clairvoyants, priests and priestesses, were supported by the voluntary contributions of different nations, were plundered and destroyed by the barbarians in after ages, and the art by which that knowledge was obtained, was lost in the dark periods which ensued."

"It was not until long after the revival of knowledge, indeed in the last century, that Dr. Frederick Anthony Mesmer led the way to discoveries which have at length raised the veil that so long covered the sources of those beacon lights of the ancient eastern nations."

On page 145, the same writer observes:—"These facts, in the somniscient state, of understanding and speaking in unknown tongues, or in a language unknown to these persons in the natural state, have frequently been repeated in this city (New York). They were moreover practised in the ancient pagan temples, and by the apostles of the Christians.—See Acts of the Apostles, Chap. ii."

I would remark, that the views as held above are endorsed by Dr. Dodds, in his work on the "Philosophy of Mesmerism." This Dodds was formerly a Universalist clergyman, and is now a lecturer on Mesmerism, charging 25 cents a head per admission. Speaking of the ancient phenomena as practised among the pagans, St. Cy-

ril, Bishop of Alexandria, in A. D. 412, in his 8th book against Julian, gravely remarks:

"These mysteries are so profound and so exalted, that they can be comprehended by those only who are enlightened. I shall not, therefore, attempt to speak of what is most admirable in them, lest by discovering them to the uninitiated, I should offend against the injunctions not to give what is holy to the impure—not to cast pearls before swine, as cannot estimate their worth."

Again, Theodoret, Bishop of Cyrrus, in Syria, A. D. 420, in his dialogue entitled, "The Immutability," introduces Orthodoxy speaking thus: "Answer me, if you please, in mystical and obscure terms; for, perhaps, there are persons present who are not initiated in the mysteries."

We might multiply quotations to almost any length, showing the antique date of Mesmerism, as well also as its identity with ancient Jugglery; and, indeed, we might gather these facts from their own publications on the subject, which demonstrate to a perfect certainty, that the art practised by them was recognized under both the Mosaic and Gospel dispensations as *witchcraft*.

Hence, say they, the term was applied ignorantly by the prophets and apostles. Now the law and the testimony expressly saith—"A man or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them."

And again: "Thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that useth divination, or a consulter with familiar spirits, or an enchanter, or a witch, or a charmer, or a necromancer." Why? "For all that do these things are an abomination unto the Lord." Here, then, is a positive evidence of the magnitude of the sin of *witchcraft*.

But does not Mesmerism do good? I answer, "For all that do these things are an abomination unto the Lord."

The prophet Micah, in speaking of the introduction of this sin into the Church, says: "And it shall come to pass in that day, saith the Lord, that I will cut off *witchcraft* out of thine hand, and thou shalt have no more soothsayers." Now the caution given by Christ, "Take heed that no man deceive you," and by John, "Believe not every spirit, but try the spirits whether they are of God," is another evidence.

And again, the Revelator, John, says: "I saw three unclean spirits, like frogs, come out of the mouth of the beast, and out of the mouth of the false prophet; for they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them together to the battle of the great day of God Almighty."

But do not the wonders of Mesmerism seek to promote the good of mankind? I answer, "They are the spirits of devils working miracles," &c.

But again; Are not all sciences based on natural laws? I answer, that there were to be "sciences falsely so called: which some professing have erred concerning the faith."—1 Tim. vi. 20, 21.

But does not Mesmerism afford a powerful agency in the discovery of disease, by looking into the inward parts of man? And is this not good, as well as an evidence that it is of God? I answer, that "the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver."

But again; Is not the sincerity, as well as the moral character, religious zeal, &c., of certain advocates of Mesmerism, an evidence at least of its not being satanic? I answer, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils? . . . And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Lastly, we remark, that in view of the many positive evidences which cluster around this subject, our conclusions are irresistible, viz., that it is one of the "works of the flesh," practised by the enemy of man, to secure his ultimate destruction. And while we admit that there have been many mere pretenders to witchcraft, who have "imposed upon the ignorant and credulous, by arts of deception," we nevertheless know, from ocular demonstration, that there have been "true practitioners of this wonderful art." It seems, indeed, to identify itself with all the leading theological movements of the age, and to entwine itself around the very hearts' strings of all our social and religious institutions. Gradually, and almost imperceptibly, it is introduced into different religious movements, and grows with increasing strength, until it becomes the life's blood of their existence. The Kentucky excitement, the peculiarities of Shakerism, as well also as those of Mormonism, give truth to this position.

And notwithstanding many writers treat this subject with levity, denying in toto the existence of witchcraft, it nevertheless is a truth as clearly taught in the Bible as that of drunkenness, or any of the many vices.

And now, Mr. Editor, you will accept my thanks for giving the subject a hearing in the columns of your widely circulated journal, while the reader is respectfully requested to examine our quotations and arguments, and decide justly on their relative merits. We have but just entered into the threshold of the subject. Hundreds of arguments, new and availing, are in our possession to farther establish the truth of these views. But we deem it unnecessary to consume time, and space in presenting them. The subject is with the reader; and his attention is particularly called to its more general investigation.

(Original.)

Confession.—Its Nature and Design.

BY J. B. COOK.

There is to confession a two-fold object: one toward man—the other, toward God. One is to please men, and carry some cherished point, or answer some sinister end; the other is to "please God," by establishing some much loved truth or some important principle.

I have seen the former so manifest, so often, that it has put me on my especial guard against it. We should be "dead to the world." Its "friendship" is "enmity to God"! So far as frail, fallen humanity, is not pleased with our faith in God and his truth, so far it ought to be constantly displeased. Fain would I "by a manifestation of the truth," keep the Devil and his host in a constant stir! So did Paul. So did Jesus. We should make no peace with error and sin, or a "world lying in the wicked One."—This is said to prevent misapprehension.

As some few have supposed that I sustain mystical, or spiritual views, I wish to say, that I have no sympathy with the views usually so denominated. If any act or expression of mine has been, from any cause, so considered, I recall or disclaim all such construction. I had believed, and still believe that my LITERAL VICES have been made a fruitful source of offence and unrighteous complaint! See the Doctrine of Divine Promise, the Divine Existence, the Example of Jesus, John xiii., Immortality by Christ, and "the end of wicked men," for examples. Still I confess that in so far as I may have unwittingly (from the force of mere circumstances), or otherwise, sustained mystical views, I have, so far, done wrong. The whole system of mysticism, as I have often proved, originated with the Devil.—Gen. iii.; 2 Tim. ii. 17, 18; John viii. 44. Others may show up Prof. Bush and strike at Satan's stronghold with still more strength if they can.

My specific application of the doctrine of Providence to the door, (Matt. xxv. 10,) I yielded, long since, as I have of the Lord's coming in '43; but the general doctrine I maintain, as I do the Advent doctrine of '43, God's truth, faith never yields at any price. His will, so far as understood, is supreme, to every true believer. To unbeliever a real believer makes no apology for believing. No, never!

Norwalk, O., Nov. 6, 1849.

KILMEHILL MOUNTAINS.—Having recently travelled over the Kilmehill mountains I was horrorstruck at the alarming spectacles that challenged my notice. In one locality I discovered human beings actually existing in holes only fit for rats or pigs, and in so wretched a state of poverty and neglect that they appeared to have lost all notions of civilization, and degenerated into brutality. I was accompanied by an official gentleman, who pointed to the spot where he discovered a poor woman writhing in the agony of fever, and exposed in the open air, with no other covering but a few branches, which afforded but a slender protection. Along these mountains, for several miles, are thousands of uncultivated acres, the property of Marquis of Conyngham, in a perfect state of waste, and which would afford employment for ever to the many beings now dying like dogs in that forlorn district.—[Correspondent of the Limerick and Clare Examiner.]

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AND BIBLE ADVOCATE.

JOSEPH H. MARSH,

"BEHOLD, I COME QUICKLY, AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR: E. PROFFENDORF.

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ROCHESTER, N. Y., SATURDAY, NOVEMBER 24, 1849.

New Series—Vol. I. No. 23.

Poetry.

(Original.)

JESUS COMES QUICKLY IN GLORY TO REIGN.

BY FREDERICK WRIGHT.

It is the last hope of poor suffering mortality,
Bound in the shackles and bondage of pain,
The bright, glorious prospect! Celestial reality!
Jesus—himself—comes in glory to reign.

No more, then, shall death, with his heart-wringing sorrow,
Revisit our way and become again;
But the tears of to-day shall be smiles on the morrow,
When Jesus himself comes in glory to reign.

O! rapture entrancing! O! hope all enluring!
What sin-weary spirit can deem it as vain!
O'er Earth's vast and vision one half as alluring,
As—Jesus himself comes in glory to reign.

Arise thee! Arise thee! thou mourner in Zion,
And haste to place round thee the robe without stain;
Let the sound of the trumpet take place of thy sighing,
For Jesus comes quickly in glory to reign.

Spencerville, Canada West.

DESTRUCTION'S DANGEROUS ROAD.

Destruction's dangerous road,
What multitudes pursue!
While that which leads the soul to God,
Is known or sought by few.

Believers enter in
By Christ, the living gate;
But they who will not leave their sin,
Complain it is too straight.

If self must be denied,
And sin forsaken quite,
They rather choose the way that's wide,
And strive to think it right.

Uncompensated by a wrong,
Unnumbered they depend
So many surely can't be wrong,
And miss a happy end.

But numbers are no mark
That men will right be found,
A few were saved in Noah's ark,
For many millions drowned.

O! obey the gospel call,
And enter while you may;
The flock of Christ is always small,
And none are safe but they.

Lord, open sinner's eyes,
Their awful state to see;
And make them, ere the storm arise,
To thee for safety flee.

The Visions of the Future.

Last week we treated of the mystery of the future, chiefly in a political and ecclesiastical point of view. This week we shall extend it farther.

What is it to any man what the future be, if, after a few years are passed, he has no personal interest in it? Can any satisfaction be derived to the individual mind from thinking that five hundred years hence England will have shaken off the burden of her debt, abolished the system of indirect taxation, reduced the direct to a minimum next to nothing, and established a system of equitable laws, for administering cheap or gratuitous justice to the poorest as well as the richest, if, when this good time has come, we are all for ever individually extinguished, and have no personal knowledge of the favorable change?

Changes, to be interesting, must be personally interesting; and, as we are all doomed to pass away in a few years from the scene which we now occupy—many of us being, perhaps, on the very threshold of the grave—we cannot help thinking, for we are capable of thinking—of our own individual relationship to that futurity which extends beyond the limits of our present existence. What shall we be, and where shall we be?

This is a thought which has occupied the minds of the greatest, and the best of men who have passed through the pilgrimage of life; and it is a thought which divides nations from nations, and sects from sects, like a language or a ridge of impassable mountains. To this day men differ and quarrel about it.

All nations have believed in a future state of being. The exceptions to belief have not been found amongst nations, but amongst individuals. Humanity believes in it. This faith is one of its innate ideas or common inspiration. Indeed, humanity cannot but believe, because it can im-

agine and it can hope for it. The idea is natural to our minds, because our minds can entertain it and feed upon it. It is food for the spirit of man, even as bread is food for the body.

The idea, however universal amongst men, has been infinitely modified by the influence of circumstances, varying according to the variations of human opinion respecting the indispensable elements of a condition of perfect enjoyment. The Hindoo, who is naturally indolent, drowsy, and dreamy, seeks his final happiness in his own individual absorption in the Divine Nature. The Mahometan, who is naturally uxorious, anticipates only the highest refinement of sensual pleasure in the bowers and beds of a celestial paradise. The Christian, who is abstract and metaphysical, has banished the idea of matter almost entirely from his notions of heaven; and, perhaps, we do not speak extravagantly, when we affirm that the vulgar notion of heaven amongst the inhabitants of Christendom is that of a cloudy region, without either houses, or lands, or rivers, or mountains, or anything resembling the nature of the world we live in. The old Greeks and Romans had a notion of Elysian fields in the centre of the earth, where the shades of the dead resided in a sort of unsubstantial repose, by no means very inviting to the inhabitants of the world above; whilst, not far off, were the gloomy caves and vaults of Erebus and Tartarus—the purgatory and the hell of the old classical world. Roman Catholic Christendom has borrowed these two latter ideas; but it has taken the abstract and metaphysical, the unsubstantial and the unintelligible heaven for the superior abode of the happy spirits. Dante, the Italian poet, has embodied in most frightful images the mediæval idea of an Inferno and Purgatorio, both under ground—and done his best to make them both as repulsive to nature as he possibly could—in which, perhaps, he has admirably succeeded, for the heart rejects every sentence that he utters; and then he takes flight amongst the planetary orbs for a state of ideal blessedness, in which we are quite as much at a loss to perceive the pleasure of the imaginary felicity, as in the vaults beneath we were at a loss to divine either the justice or the utility of the infinite variety of tortures inflicted on the hopeless and helpless victims of the human passions.

Reason has been always much offended with such things, and has been very apt to blame religion for what, in fact, owes its origin principally to moon-struck poetry and frantic bigotry combined; for the spirit of persecution is not content with the tortures of this life, but pursues its victim for ever and ever; and the spirit of hatred is so intense that it cannot bear, even the idea of the hated rival going into heaven along with it. Almost every one, perhaps, has heard some infuriated man or woman affirm, in reference to another, that heaven itself would be no heaven if such a detestable character could find a place in it. We have heard an impassioned woman say of a rival, "I would not go into heaven itself if I thought she were in it." How natural then it seems to be to send enemies and rivals any where else in the next world than where we go ourselves.

There is one vision of the future which is distinct from all the rest, and which seems to have had very little encouragement given to it since the world began. The Greeks and Romans knew nothing of it for several ages; and when they first heard of it in later times, they laughed at it as the frenzy of a weak understanding. The Christians, evidently began with it, but very soon rejected it entirely. The Jews also began with it, and it forms the fundamental principle of their faith; but they also cast it off, and took up the prevailing notions of the nations around them—the metaphysical abstractions of clouds and ether. This one solitary, almost unknown and unheard of vision of the future, is, notwithstanding, the parent of European civilization. It is the germ of Judaism and Christianity—the first article of faith in the history of the Church—the faith of Abraham—that the land of the world would be given to him and his seed for ever. It does not appear

that he was promised any other world than this, or had an idea of another. Moses never speaks of another; not even once; nor does he make the most distant allusion to one; but he promises an inheritance for ever in this world to the people that he brings out of bondage. Death did not seem to stand in his way. He merely overlooks it as a soldier overlooks the breast-work of a fortress, or a sportsman overlooks the ditch which he is about to clear. The promises which the lawgiver of Israel made to his people seem to be altogether independent of death.

This, we say, was evidently the simple and original faith of the Church from which the idea of the resurrection followed as a matter of course, for there was no possibility of enjoying the world in its regenerated form without it. But Platonism, or Greek Metaphysical philosophy, which throws the world away, and the body also, and mounts up into aerial, unsubstantial, impalpable, intangible, and formless idealities, was very early introduced into Christian divinity by the Gnostics, and it has now been permanently and legitimately incorporated with it. Much, very much, of the common faith of Christendom is Platonic. But more than all, that common idea of a cloudy, shadowy, unsubstantial, aerial eternity, in which neither houses nor lands exist, and where men seem to have nothing else to do but to sing psalms, sitting upon nothing, and with nothing to stand upon.

There is nothing, perhaps, so very meagre and unattractive in popular divinity as the descriptions of heaven. We really never did read one which captivated the soul. The Arcadian plains of the poets are far more alluring—the fairy lands are far more beautiful—to the playful fancy. And that this feeling universally prevails amongst us is evident from the fact, that our imaginations delight to wander in these fairy lands, to represent them in our pastoral dreams, our ballets, and our midsummer night's dreams; whilst heaven, whose gates are shut even to the imagination, is a word that is scarcely ever used in our popular poetry; and, when used, so vaguely and pensively employed, as almost always to call up ideas of melancholy rather than joy—its meaning seems to want cheerfulness.

The Jewish prophets, following the spirit of their great lawgiver, do not hesitate to describe the state of future felicity in language purely terrestrial. There is no Platonism in their philosophy. Plato had not then lived, and metaphysics were unknown as a science. The Jewish heaven is nothing more than a terrestrial Paradise. There is not one word about any other to be found amongst their prophets, and the pleasures of Heaven or the renovated earth are nothing more than the pleasures of an innocent corporeal existence.

Here is one description by a prophet. It might also do for an Arcadian poet. "Therefore they shall come and sing on the heights of Zion, and shall flow together in the goodness of the Lord, for wheat and for wine and for oil, and for the young of the flock and of the herd, and their soul shall be as a watered garden, and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, the young men and the old together; for I will turn their mourning into joy, and will comfort them and make them rejoice from their sorrow. And I will satiate the soul of the priest with fatness, and my people shall rejoice in my goodness, saith the Lord." This is heaven. If you doubt it, take the following as a corroborative evidence. "Behold, I create new heavens and a new earth, and the former shall not be remembered nor come into mind. But be ye glad and rejoice for ever in that which I create; for behold I create Jerusalem a rejoicing and her people a joy. (It may be here remarked that Zion and Jerusalem are used metonymically for the whole land, and the whole land is ultimately magnified into the world or planet.) And I will rejoice in Jerusalem and joy in my people, and the voice of weeping shall be no more heard in her nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred

years old, and the sinner being an hundred years old shall be accursed. And another shall build houses and inhabit them; they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass that before they call I will answer, and whilst they are yet speaking I will hear. The lion and the lamb shall feed together, and the wolf shall eat straw like the bullock, and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." This holy mountain is the planet or renovated earth, and the renovation is the only "good time coming" that we know anything of.

This is the heaven of Jewish and of the Old Testament. There is no other mentioned. It is frequently described, but always as a place of terrestrial happiness, which death could not prevent any man from enjoying, because he was to be raised up again on purpose to enjoy it. "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. Nothing beyond this land of Israel, which becomes the whole world when magnified, whilst the mountains and the valleys of this Israel are the land of promise, the everlasting inheritance.

Moreover, the New Testament contains no other promise than the original promise contained in the old. It only magnifies or enlarges it. But the Platonic Christians, thinking themselves called upon to reject the material sense, have thrown away the land, with its mountains, its rivers, its vineyards, and its flocks. That is, they have thrown away the promise itself, which is merely the garden of Eden restored and enlarged; and yet the Head and Founder of the Church, at his last supper with his disciples, keeping up the spirit of the old and standard faith in the language of which he always spoke to them, told them that he would henceforth drink of the fruit of the vine until he drank it new with them in the kingdom of heaven—i. e., on earth.

There is so much resemblance between the Jewish Heaven and the political reformer's Heaven, that the reader cannot fail at once to be struck with it. "They shall build houses, and inhabit them; they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat." They shall have abundance of wheat, of wine, and of oil, of flocks, and of herds. "Corn shall make the young men cheerful, and new wine the maids." They shall dance, sing, and be merry. Poverty, disease, and crime, shall vanish. There shall be no sorrow whatever in the social circle. This is far beyond Radicalism, we allow; but the ideas of the two parties respecting a state of political enjoyment, are precisely the same. And the Christian, if he could obtain it, would have no objection whatever to see the Heaven of the Jews realized upon earth, for its main features are precisely the same as those which he is attempting to realize with most inadequate means.

Now, what says Moses, the oldest writer and teacher respecting such attempts? He says, "The poor will always be in the land," until this new state of things be established. And this is it which distinguishes the new from the old state of things. The one has poor, the other none. The old world lives by poverty, because, not being able to command the service to which the new is entitled, it must saddle and bridle the poor to do the work. Who else would do it? Who but a poor man would sweep the streets, dig the canals, and bring them to the cellars, build sewers, and clean them, and do all similar drudgery? We know not. Such things would not be done without poor. It is because the world must have them done that there are poor. But when they can be dispensed with, when drudgery can be

done by other means, than the power of power being ended, will cease for ever. But this is a new world, and introduced by a new advent. The politicians think they can control the power by political means, and the armament of power can have no effect, whatever upon such necessities as those we speak of. As we said last week, all the powers in combination must be employed, and if any one should be wanting, the thing cannot be done. It is a grand renovation, not an innovation, that is wanted; and the power which is indispensable is a universal power, which is properly speaking, the divine, because, unlike merely partial or antagonistic powers, it embraces and reconciles all, and therefore meets with no resistance. **Partial Powers are evil.** It is the result of dissatisfaction, and begets evil feelings and generates mischief interminably. There is no hope but, and all its movements, however promising to the excited and the impassioned mind, will prove inefficient, and terminate merely like a French Revolution, leaving us all to wonder, after an immensity of labor and expense, if we really are one jot or tittle better off than where we began. — *London Family Herald.*

Communications.

The Kingdom of God.—No. 8.

When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? — *Acts i. 6.*

Having decided what constitutes the Kingdom, we are prepared to inquire, What is the present condition of the constituent parts? And—

1st. Where is the King? "And it came to pass while he blessed them; he was parted from them and carried up into heaven." — *Luke xxiv. 51.* "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." — *Acts ii. 33.* "But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God." From henceforth expecting till his enemies be made his footstool." — *Heb. x. 12, 13.*

From this testimony, we learn that Jesus the King went into heaven. "And as the heavens must receive him till the 'times of restitution'; and as when he comes the tribes of earth are to mourn, and 'every eye shall see him'; we conclude, he is still on the right hand of the Majesty in the heavens."

2d. Where are the saints, the subjects of the Kingdom? Answer: "Abraham is dead, and the prophets." — *John viii. 52.* David was a prophet, and he is dead. "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption." — *Acts xiii. 36.*

Peter testifies of him, that he had not "ascended into heaven"; and if he had, he would not be in the kingdom of God; for, as we have seen, that is not the place for the Kingdom.

Again; Paul, speaking of the witnesses to our Lord's resurrection, says, "The greater part remain unto this present but some are fallen asleep." — *I Cor. xv. 6.*

Thus far for the records of Scripture upon this point; and we need hardly allude to the fact, that from Paul's day to this present, the "rich in faith, heirs of the kingdom, have been falling under the enemy death.—And those that remain, are subject to all the ills and trials of this evil world."

3d. What is the condition of the territory? — Or, Who exercises dominion in the earth? First, we refer to the facts communicated in the prophecy of Daniel ii. and vii., where it is revealed, that four great monarchies should succeed each other, and "bear rule over all the earth;" "break in pieces and bruise." "Thus he said, The fourth beast shall be the fourth kingdom upon the earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." Now inasmuch as the segments of the fourth kingdom still remain, and have not become "like the chaff of the summer's threshing floor," we are not at a loss to answer the question, Who has dominion in the earth?

Again: "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." — *Luke xxi. 24.*

By the latest accounts, Jerusalem was still in the hands of Turks, Arabs, and superstitious monks; hence, we may say, the times of Gentile rule are not yet expired.

Next, we refer to the following scriptures, as being in harmony with the foregoing: "The earth is given into the hands of the wicked." — *Job ii. 12.* "Wherein in this past we walked according to the course of this world, according

to that low wisdom, in the child of disobedience." — *Ph. ii. 2.* But of our gospel be high it is, together that the last: in which the end of this world hath blinded the minds of them that believe not." — *Cor. iv. 4.* "Hereafter I will not talk much with you: for the prince of this world cometh and hath nothing in me." — *John vi. 70.* "And the devil taking him up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me, and to whomsoever I will I give it." — *Luke iv. 5, 6.* This is a broad claim, and I suppose will not be admitted by many; but we need only take a survey of the world, and refer to the state of affairs existing in the various governments of earth, in order to justify the Author of the Bible; when he calls the devil, the "spirit," "prince," and "God" of this world.

Let us take a general survey of the world. — Go to India, among the deluded worshippers of Juggernaut, and tell me whether the victims of such a delusion are under the reign of the Prince of peace, or, the god of this world?

Go to Africa, where, if we may estimate by color their barbarism is as black as their skin. Who reigns here? Pass on to civilized Europe, and look at what is termed the Christian government of England, as a specimen. — None can object to this. See it gagging and stifling China with its opium trade, compelling submission. Look at the landlords and nobility at home, sitting at ease, and unconcerned, the favored objects of government, while suffering Ireland cries for bread. Nay more, — see the suffering objects of famine in the lanes and alleys, and by the high ways, while that that would save them from famine, fever and starvation, is bestowed upon the pampered hounds and horses of young nobleman, and lazy priests, merely to gratify their sordid sports. Tell me, does Jesus dictate in that kingdom? or is it the "spirit that now worketh in the children of disobedience"?

Let us come nearer home, and inquire into the affairs of what is now regarded a model government, — "the Republic of America." What do we behold here? A Constitution which recognizes a system of Slavery, which in its various ramifications legalizes a violation of the "entire law of God; and the national council legislating for its extension, justifying wars, and acting upon the principle, "let us do evil that good may come." Again, we ask, is this from heaven? But enough. We are sick of the administration of the earth, and pray for a new one: **THY KINGDOM COME!!**

(Original.)

A New Gospel

FOR A CLEVER SORT OF SINNERS.

"Another Gospel," yet, "Not another," because not true.

A friend and hearer of one of the most popular preachers of the age, told me, since my arrival in this city, how his minister had preached concerning the final issue of things with men in the future. The minister is Mr. T. H. S. He went over the usual ground that preachers traverse, — and then, in theory, placed the unprepared, (who were not bad enough, or too good, to be destroyed,) in a part of Hades, where they would have another or farther trial, to fit them for Heaven or Hell, according to their final character. He did not say that this second trial would be granted to all professors of religion, who are not quite good enough to go to Heaven; nor of all the wicked who are not bad enough to go to hell.

The above is, I believe, an accurate statement of the grand idea, as expressed to me by an intelligent hearer of Mr. S. He is an honored member of Mr. S.'s congregation. On this a few common sense remarks may be allowed.

1. The doctrine was given out publicly. It is common property — to be examined, and received or rejected, according to its merits.

2. Mr. S. did not say all would be entitled to this second, or easier, form of probation; but, as his hearers would construe the theory in its most favorable aspect toward themselves — as all would imagine themselves too good to be lost, it is obvious to remark, that they would feel themselves included in the provisions of this New Gospel. Mr. S. could not prevent such an application, seeing that the new theory was designed to relieve the conscience of his hearers of its usual terror, or "the blessed Gospel" and the Judgment of their imagined undue rigor!

3. If one influential minister may thus teach "restorationism" to the better class of false professors and acknowledged open sinners, then, others may, on the same principle of benevolence, proceed to preach the universal restoration of all the wicked, whether of men or devils! Nay, it would be much more rational to teach the restoration of all the wicked, than to teach the restoration of all the good.

are Gospel preparation; for if the Gospel is well adapted, is not adapted to the nature and circumstances of men, then we should reject it, and make one to our own mind, or do without any. In other words, if we may set aside the absolute necessity of a Gospel preparation in this life, to some; then, we may do it for all and forever!

4. The device of a new probation, to give more than can be saved by our present Gospel system, is only one more way to avoid the difficulties of the popular theory of endless, boundless, conscious woes, for countless souls! O, to what shifts are not men driven to save the tottering notion of the fabled immortal soul of mortal man!! They adopt principles which subvert the whole Gospel — say, the whole moral government of God!!! If the law and its penalty is not just — if it is not right that the soul (the accountable creature — *Gen. ii. 7, 1 Cor. xv. 45*), that sineth, it shall die, then the Gospel proceeds on a wrong principle. It proceeds on the principle that man is justly condemned — on the principle of maintaining law, and yet declaring that God is just in forgiving him that believeth in Jesus. — *Rom. iii. 21, 24.* But this new theory (or newly ramped old restoration theory) subverts this Apostolic doctrine, in the mind that receives it. Of course it subverts the foundation of moral government by the Gospel which establishes the law. It eases the sinner's conscience — relieves him from the necessity of believing and obeying Jesus now, under the penalty of being "damned."

It seems to say, that the Law, the Gospel, and the Judgment, as given us in the New Testament, will not be maintained. Thus it takes the sinner's part against God and His government!! It makes it necessary that God should yield His ground, and give the sinner another opportunity!!

5. Those who would not submit to the new means devised in the imagined second opportunity in Hades, might claim a third, with the same propriety that Mr. S. now teaches a second. So that there is nothing gained. To the multitude there is danger that all will be lost; because they will naturally put off the present for a future and easier opportunity.

6. The idea of placing the judgment away beyond the Millennial state, or away down below Hades, seems only a device of Satan to break the force of God's authority over the sinner's heart. So did not Paul. So did not Jesus. *Acts 17, 31. Mat. xxiv. 44, 51.*

7. The remedy for all such theories is, to believe God — to believe that "His work is perfect" — that the moral law, to moral beings, like the natural laws to natural things, arises out of their nature, and is necessarily just — that its penalty is both wise, and worthy of God — and that those who will not bow to Divine Supremacy, as expressed in the Gospel, and in the gift of Jesus, are incapable of restoration by any means that God's wisdom and mercy could devise. God need not experiment and experiment to find out the best way to save sinners. No means, consistent with moral government, could save a single soul, beyond what will now be saved by Jesus Christ, and His Gospel!

Cincinnati, Nov. 18th, 1849.

From Bro. D. L. Stanford,

DEAR BRN. MARSH AND PINNEY:—Enclosed, I send you \$10, to give the word of life to the poor of this world, rich in faith, and heirs of the kingdom of God, that is soon to be established under the whole heaven. When our King, the blessed Jesus, shall reign on the throne of his father David, then will he make all things new, and usher in the glorious day of rest to his tried and suffering saints, and call home his faithful watchmen, who, faithful to the sacred message God has given them, have forsaken all that was dear on earth—friends and home—and planted themselves on the sure word of prophecy. They have gone forth without the camp bearing his reproach, with the last note of warning to the world; The hour of God's judgment has come. How few heed the warning! O how few love the coming of the blessed Jesus! I greatly fear he will come as a snare on the great mass of mankind, because they have become lovers of pleasure more than lovers of God, and the glory that is soon to be revealed. I do praise my heavenly Father, that He has permitted such a poor, unworthy worm of the dust as I am, to see these glorious truths, and rejoice in the coming glories of the restitution of all things; when the earth will be made new, and robed in Eden glory, and mortality swallowed up of life! O blessed day, to the waiting pilgrims!

"Fly swifter round, ye wheels of time,
And bring the welcome day."

I do rejoice, that God has appointed a day to which he will judge the world; by his well-beloved Son. A day that will give eternal

life to all his saints, and everlasting destruction to all his enemies, and the last enemy, Death, shall be destroyed also. I praise the Lord that the dead have not perished—but all that sleep in Jesus, will awake at the voice of the archangel and the trumpet of God. — *The Prophet said.* "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." — *Isa. lxxv. 19, 21.* Even so, come Lord Jesus. Amen and amen.

Dear brethren, are we all living as we should, in view of that solemn day that is just upon us? Are we awake, and doing our duty, in reference to this solemn subject? Have we consecrated ourselves to God? Have we made a covenant with him by sacrifice? If not, we should, for God requires it of each—not one is exempt. God is not mocked; for what a man sows, that shall he also reap. He that sows sparingly, shall reap sparingly; but he that sows bountifully, shall reap everlasting life. O, let us all awake to duty, in this time of peril. Are we doing all we can to distribute the word of life to all around us, and warn them to prepare for a speedy judgment? Are we doing all we can for our dear brethren in the field, who are giving the word of life to a perishing world? Must they, feeling their responsibility to God, go forth, as many of them do, with this last message, "The hour of God's judgment is come," destitute of the necessities and comforts of life, for themselves and families?—Must they go from place to place, and receive of your abundance only a few shillings, collected in the hat, hardly enough to pay their travelling expenses?

Dear brethren, these things ought not so to be. Our brethren in the field, who go forth, and spend all their time, and life, and energies, for the good of the cause, and leave their families at home, should be well provided for with food and raiment, and all the necessities of life. God's stewards are called upon to act in this matter. The cause of the blessed Jesus ought not to drag so hard, while the brethren are able to do five times what they are now doing, if their hearts were in the work. We might support three times the number of brethren in the field, and their families at home, and all the poor of the flock, and give tracts to every family in the land in a few months, if we were all doing our duty. What say you, brethren and sisters! shall we not all arouse and be missionaries for the blessed Jesus, and assist in warning the world? The Lord is at hand! O let none of us be found without the wedding garment! Amen. Let us be doers of the word and not hearers only.

Yours waiting for Jesus,

D. L. STANFORD.

Auburn, N. Y., Nov. 7, 1849.

(Original.)

VICTORY OVER DEATH IN DYING.

Having heard a part of a funeral service, in which the idea of so dying as to get the Victory over Death, was stated six times, I beg to observe that nothing is more silly or absurd. Does a sinner find a remedy for sin in sinning? Does a starving man obtain a triumph over starvation by fasting? Does an army on the battle field get the victory over the enemy in being utterly overcome? If not, then a dying man does not get the victory over death in dying, or at death!

The remedy for sin is, to believe in Jesus, and accept of pardon on Gospel terms. The remedy for death is, "the resurrection from the dead." — The victory over death and the grave is obtained at the same time. That time is at the Seventh, or "last trump." Then the song shall be sung, "O death where is thy sting." O grave where is thy victory." Thanks be to God, who thus giveth us the victory, thro' the Lord Jesus Christ.

"THE ADVENTIST."

The Diagrams and Explanations of Daniel II. & VII. and the Trumpets, together with other matter, are now published in a sheet of eight pages, of the former size of the *Harbinger*, with the above title. The paper is now ready for delivery, and we hope our friends will order what they want immediately. We have an edition of several thousand copies already on hand. Terms—\$1 per hundred—Address, "L. D. MARSH AND PINNEY, SYRACUSE, N. Y."

N. B. In sending remittances, please say by what way the papers should be sent; and whether you desire the amount sent in papers, or, whether it shall be appropriated to general gratuitous distribution. Those who are poor, and want them to circulate, should send their orders, and they will be supplied, while we have the means.

Plain dealing is a jewel! But they that wear it are out of fashion.

Original Porten

THE SECOND COMING OF CHRIST.

BY C. T. CATLIN.

PART I.

My theme—and such a theme—of wonder fraught,
And strange astonishment—beyond most others
Great, and worthy to be sung—seems pressing
Like a mountain on my soul: Nature, time,
Now urging, with untold, more than lightning,
Telegraphic speed, winging to their goal
Not distant, but at hand—demand, and urge,
And push me on, to record their great end:
Aid sing the day which others in a new,
Eternal and unchanging state of things,
Six thousand years of sorrow, have well nigh
Fulfilled their tardy and disastrous course,
Over a sinful world, since first the Savior
Of our lost race was promised to restore
Earth's primal Eden bloom, and recreate
A Paradise below.

The curse of sin
Has deluged, rent, and torn the globe once fair,
And quite effaced the glory it once possessed,
When the morning stars, attuned to nature,
And the will of God, joined the angelic choir
As he pronounced it "good," and sang its birth
With concurrent, unfeigned, and unbounded joy:
But sweet the harp of prophecy, that sings
In strains melodious as the songs of heav'n,
Its resplendent yet to come—and sweet
The coming day which will unfold the triumph
Of that blissful song.

O for a tongue to tell,
Or pen to inscribe what the Muse unfolds!
For the scene is rising to my raptur'd sight!
By inspiration caught away, I stand
Upon the verge of time, with one below'd
Of ancient date, to share before it come
The transcendent view of that tremendous day.
And what a view! Nought like it ever met
My eye—Joyous and dread in the extreme.

Being of yesterday—whose thoughts survey
So small a field; whose eye, expanded, takes
So little in his powers, unaided,
Cannot hope to grasp a future scene;
Where am I now?

O God, breathe on my soul!
Give strength to tell the wonders that arise!
The day thou hast reveal'd to sing. 'Tis done—
The lucid truth shall as thou bidst it roll.

Mortals, attend! Attend and hear—not me—
Your Maker's voice, your coming Judge attend.
He has proclaim'd this day. He has wrought out,
And clearly taught the wondrous truth I sing.
The appointed hour, at last, has fully come—
The knell of time seems ringing in my ear,
And every thing stands still. Breathless Nature
Waits her new made King. The winds are each
At rest in his own quarter. Darkness veils
The earth, like that which first preceded day;
Nor moon nor star is seen; but something seems
Portending. Deep sleep has spread her downy wings
O'er man, and beast, and bird, and reptile form.
The fish, deep sunk, stand motionless in the sea:
For their end has come; since, not water, now,
But fire, must cleanse the world. Long she has
graved

Beneath the curse of an offended God—
And long gave signs of her approaching end.
Her time has come to be relieved from sin
And death, corruption and devouring worms.
The yawning grave, that never says enough,
And all things else that hurt, or do destroy
Whatever is good or fair. God will not yield
His work forever to his foe. He made
The earth for man, and man himself to serve.
But sin defiled them both, and now he works
A restitution, perfect, and entire;
Excluding all the dross which has accreted
Since man incur'd his wrath, and was condemn'd
To die, and moulder back to native dust,
His only hope of future being given,
In the promise'd seed, who should come and bruise
The serpent's head, and die; and through his death
Achieve a conquest o'er the grave for all
His chosen ones: That they, with him, on earth
Made new, and fit for their abode, might dwell
Forevermore. And now, behold he comes!
See through the gloom you twinkling in the east—
List to those heav'nly songs, which from the sky
Descend and charm the earth—And see! ah, see!
At last the thickened clouds give way, and open
To view the fire-encircled Son of God.
On either hand attendant angels range,
And glory fills the earth—And light, that opens

The eyes of every living thing, searches
Each rock, and cell, and cavern, and dungeon deep.
While earthquakes rock the world, and th' archangel's
Trumpet rends the air, and highly Jesus cries
In tones that Hades with submission bow,
But waits to hear that she may open wide
Her iron gates, and set the freedmen free—
"Ye dead awake! Awake, ye righteous,
And put my likeness on! Take up your crowns,
The battle's fought, the victory won, and life
Eternal life is thine!"

The open graves,
At his command, yield up their dust; bone joins
To bone, and limb to limb; till, form'd complete
The spirit enters, and they all are born
Body and soul of God—His sons entire.

The living saints, each by an angel touch'd,
Awake—and now, as ne'er before, they seek
No earthly garb, to shield them from the gaze
Of fellow man. Affrighted lust has fled—
Forever fled—and scenes tremendous fill
Th' astonish'd mind. No time, or wish, is left
For lingering here. Angelic guides urge on,
And forth they hie, fleet as th' lightning's wing,
Unto the open canopy of heaven,
And behold their look'd for King, enraptur'd
With such joy, as men, mortal, cannot bear;
Hence in a twinkling of the eye, they're chang'd
To immortality, and clad in robes
Of white, presented by their Head, and caught
Away to meet him in the air. Infants
Attend them, shining like their Redeemer.
For they had known no sin, but died because
Their fathers were corrupt from whom they sprang,
And gave them bodies mortal as their own,
And deem'd to moulder back to dust, as God
Deceiv'd when Adam fell, but Christ restores
What they in Adam lost, and they're redeem'd.
Now young and old, the rais'd and chang'd, prepared
To meet their Head, ascend—a mighty host;
Such as ne'er met before in earth or air;
Each by an angel borne, who strike their harps,
Their golden harps harmonious, and sing
As they go up, "Alleluia, blessing,
Honor, glory, and power be unto him
Who sitteth on the throne, and to the Lamb
Forever." Again they sing, "Alleluia!"
And all the saints unite, "He has redeem'd
Us by his blood, and brought us to his rest,
From every nation, kindred, people, tongue,
Under the whole heaven; and made us to our God
Both kings and priests, and we shall reign on earth."

But the wicked, awaking, are so shock'd
And benumb'd, they scarcely feel they've left them
Either life or limb. Ere long they recover,
And leap from their beds, and wildly, sadly,
Cast a wo-begone, heart-stricken, upward,
Fell-desponding look, upon th' arch of glaring,
Sin-born, long-predicted wrath. When lo! the Judge,
The Lamb, the Lion, in impetuous rage,
At last around to execute the will
Of the Most High, whom they, with all their might
And main, oppos'd, while mercy, bleeding still
At every pore, for deeds by sinners done,
Cried out, "Beware!"—they see above, enthron'd,
Majestic clad, and shriek, "We're lost! we're lost!"
Then cry again, "Have mercy, Lord!" Too late!
Alas, too late! There is no room—the door
Of mercy's shut—the day of grace is pass'd,
And you're undone, recoils upon their ear.
Then to the rocks they turn, and mountains high—
For those still stand, not being touch'd by fire—
And plead for them to fall; for now they seek,
What once their pride did spurn, a refuge from
The wrath of him, whom they refus'd to serve.
But mountains melt, and rocks, and one grand
Sheet of flame enshrouds the world. Eternal death
Here stamps its seal on all the wicked, lost.

COCK-FIGHTING PRIESTS.—A Panama corres-
pondent of the N. Y. Journal of Commerce, in a
late letter, says: "The Cathedral [at Panama] is
the largest and most splendid of the churches, and
this even is already fast going to destruction, sev-
eral of the windows being walled up, and the fur-
niture within in a state of dilapidation. The
priests pay little real attention to the ordinances
even of religion, spending their days and nights,
including the Sabbath, at cock-fights, the monie
table, and other places of amusement. It was de-
clared of the 'Padre' of the Cathedral, on the
first Sunday of his arrival at Panama, that he
changed the usual hour of service on that day to
11 A. M., instead of 1 P. M., because he had been
appointed judge of a cock-fight to take place at
one."

Priety is the best profession; honesty the best
policy; vice its own punishment; and virtue its
own reward.

Youth's Department

THE TEASER.

Perhaps some of your faithful readers may not
understand what I mean by "teaser," so I will
explain. I mean a little boy or girl who is never
satisfied with one refusal to their request, but
continues urging it again, and again to the great
annoyance and displeasure of their parents.
Now a good child will never do so, but when his
parents refuse his request, he is satisfied, and
will reason thus: "Now father knows what is
best for me, he thinks I better not have it, and I
am glad he refused it," and off he goes cheerfully
to his play again. Now every one loves that
child, and more; God loves such children.
But here comes James Snow, he is a bad boy, let
us see how he will act. Father, may I go and
play with Frank Gray? No, my son. Why
not, father? It is wet and muddy, and you have
now a bad cold, and I fear you will get sick, my
son. Oh no, father, I will not get sick; do let
me go. No, my son, you must not go. Wait
till it becomes pleasant, and then—O, father, do
let me go now, I will not play in the mud and
wet; do let me, father. James you cannot go—
say no more to me, my son, about it. James
leaves the room pouting, with his lips stuck out—
countenance fallen—alms the door after him,
and saying—"I knew he would not let me go,
I never can go any where, father is so fearful;
I don't care, so now."

What a difference between these two children.
No one loves James, he is always muttering
about something—never satisfied. While the
other boy is always happy and cheerful. Every
one loves him, and he loves his father and moth-
er, and always obeys them. Now with such
children the Lord is pleased, for He says:—
"Children, obey your parents in all things, for
this is well pleasing unto the Lord."—Col. iii,
20. "And again children, obey your parents in
the Lord; for this is right. Honor thy Father
and Mother; which is the first commandment
with promise; that it may be well with thee, and
thou mayest live long in the earth."—Eph. vi,
1-3. Yes, such children shall live long in the
land which God promised unto the Fathers, even
the New Earth, where there will be no sickness,
sorrow, nor death. But in youthful bloom for-
ever live and reign with Christ. I hope all the
children who read this will be good children, and
love and obey their parents, and never tease them;
but be satisfied with one refusal. And if you
have been so wicked as to tease them heretofore,
I hope you will cease to do so any more. As
saith the prophet, "cease to do evil, and learn to
do well." And I would advise all who are in the
habit of teasing their parents, to read a story in
the "200 stories" which has for its title "Do let
me, Mamma," page 211. And as many have
not the book, I wish brother Marsh, you would
publish it in connection with this, as it will more
perfectly illustrate the teaser's character, and
perhaps induce some children to leave it off.—
I would advise every parent who wishes a story
book for his children, to purchase it.

Yours,

E. R.

DO LET ME, MAMMA.

Henry Stearns, though neither ill-natured nor
fretful, was accustomed to tease perpetually.
He was never satisfied with one answer to a re-
quest, if the answer was a refusal; but hoped,
by begging, to persuade his mamma to yield.

"May I go out, mamma, and slide on the ice?"
"No, my son."
"Why, mamma?"
"Because it is cold."
"Why can't I go, mamma, if it is too cold?"
"Because, my dear, you were very restless
and unwell all night."
"Do let me, mamma."
"I cannot, certainly."
"May n't I, mamma?"
"No, dear, do not ask me again."
Henry went into the kitchen, trundled his
hoop, and played with puss. By-and-by he re-
turned to the parlor.
"Mamma, may I go and see William Par-
sons?"
"No, my dear."
"Why, mamma?"
"You have taken cold, my love; and I fear
any additional exposure will make you sick."
"Do let me, mamma."
"I would if you were perfectly well. But
you must be contented within door to-day."
"May n't I, mamma?"
"No, Henry. Why do you trouble me so?
You know I always gratify your reasonable
wishes."

In this way he annoyed his parents exceeding-
ly, and would probably have continued to do so
for a long time, had it not been for the following
circumstances:

Mr. Stearns purchased a fine parrot, who had
been taught to talk and chatter merrily all day
long. She was so fond of talking that she easily
learned to say anything she heard frequently.
She had not been in the house long before she
could repeat most of Henry's part of the conver-
sation, which he regularly carried on with his
mother, when she denied his requests.

"Mamma, may I go down to the river fish-
ing?"

"No, dear."

"Why, mamma?"
"Why, mamma?" called Polly. "Why, why,
why, mamma?"

"Now do let me, mamma. I would be gone
long."

"Do let—let me, mamma?" repeated Polly.
"I cannot, my son. I am afraid you will fall
in. Whom your papa goes, you may go too."

"May n't I, mamma? May n't I, may n't I,
may n't I, mamma?" said Polly, unable to resist.

Henry was silent, but the parrot went on
practising. "Why, why, mamma, mamma, now
now, do let me, mamma!"

She could get no further, then, but only a few
minutes elapsed, before Henry found something
else to tease about, and, unintentionally supplied
her with the forgotten sentence—may n't I,
mamma.

Polly was so much pleased with what she had
learned, that she practised upon it a great deal,
saying it over and over fifty times a day, occa-
sionally altering the arrangement of the words,
and then returning to the old routine. Some-
times she commenced low, and kept raising her
voice higher and higher, until she finished with
a scream. She also identified the words with the
speaker, and, however quiet she might have been,
if he entered the room, it reminded her of them,
and she went through:—"Why, mamma? Why,
why?—Do let me—let me, mamma; may n't I,
may n't I, may n't I, mamma?"

"I believe," said Henry, as he sat at the tea-
table, "that Polly will scream me to death."

Polly heard his voice, and began, "Why?
why? why?"

Here she stopped, for Henry handed her a bit
of cracker. "I sometimes feel," continued she,
"as if I cannot stay in the house."

"You should not be unwilling to hear Polly
say what you say so frequently," advised Henry;
answered his mother. "She learned it of you,
and she would soon forget it if you were not
continually reminding her of it."

"I did not think of that," mamma. "I did not
know, either, how troublesome teasing is. Polly
will help you, mamma, if she keeps me from
it. I will set about trying to leave off directly."

He was so afraid of making Polly cry out,
"Why?" that he did not once forget himself, be-
fore he went to bed. The next day he was only
twice guilty of the fault, and at the end of a month
his mamma commended him highly.

"You have, my dear," she said, "gratified
me by your behavior during the last four weeks.
I can hardly tell you how much you have daily
added to my happiness, by obeying me without
previous questioning, without the 'Do let me,'
which so much lessened the merit of your filial
obedience."

"O pray hush, mamma. I almost fancy I can
hear Polly now screaming in my ears. I shall
always remember her," and be grateful for the
benefit I have received from her.

"Pa! What Thou Owest."

We see by our books, that many of our subscri-
bers are yet far in arrears for the paper. Some owe
us for one, two, or three volumes; others are delin-
quents of several years standing. Would they pay
what they owe us, we should at once be freed from
embarrassment, and placed in a condition to publish
several valuable tracts, which are much needed for
general distribution at this time.

We now most seriously ask each one concerned:
What will you do, in this case? Will you pay
all, or even part, of what is our due? We know
you will, if you love the cause of your coming King,
as you should. You will not—you can not read this
request, with cold indifference, if you mean to deal
justly with us. (Neither will you excuse yourself
from paying us now, on the supposition that, many
others will pay, and the sum you owe is so small,
that it will be of little consequence whether you pay
or not. This will never do for us, nor the conscience
of an honest man. It is from these very small sums
that our large ones are made up. And we want you
to send on that small sum now, to assist in making
up the large sum we must soon raise, to pay our bill
or paper, printing of tracts, purchase of books, and
other expenses of our office.)

Do not, one of you, treat this call with neglect.
Attend to it at once, with that promptness the na-
ture of the case demands. If there is no Agent to
whom you can hand your money, enclose it in a let-
ter, post-paid, and send it directly to us. We repeat,
most kindly, but gently, do not treat this call with
neglect, nor delay.

Prophecy on Mount Olivet.

(Continued.)

The next point in this important prophecy that will claim our attention is the Parable of the Ten Virgins. It occupies the first 13 verses of the 25th chapter of Matthew. There should have been no division of chapters here. The 24th and 25th chapters being one unbroken discourse or prophecy, should have been preserved as a great undivided unbroken whole. But as it now is broken up into verses, or detached sentences, and especially divided nearly in the middle into chapters, many have, in consequence of these unwarranted works of man, been unable to determine the true meaning of the whole prophecy, especially that part now under consideration. But these difficulties are, at least, in part removed, when the two chapters are read as one unbroken discourse.

Before attempting to give a solution of the parable of the virgins, &c., it should be impressed upon the mind, that it was given, like every other parable in the discourse, to illustrate the doctrine of the Coming of the Son of Man. This was the burden of the prophecy. Hence, the darkening of the sun and moon, and the falling of the stars, when seen, would give notice that the coming of the Son of man was nigh, even at the doors. The parable of the fig-tree was given for the same purpose. Reference is made to the character of the world at the time of the flood, for the purpose of marking its moral condition at the time of the coming of the Son of man. The parable of the faithful and unfaithful servants, is given to show that when the Son of man shall come, some of his professed ministers will be found opposing his coming, while others will be engaged in proclaiming this great truth, or giving meat in due season. And the parable of the ten virgins was given to show what will be the condition of professed advent believers, when the Son of man shall come. Hence the parable says:

[Matt. xxv. 1.] Then, At the coming of the Son of Man.

The Kingdom of heaven. It may then with propriety be called the Kingdom; for the King will have come, or be in the act of coming, to free his subjects from the power of death, and with them commence his reign on the earth. It will be the time of setting up the kingdom under the whole heavens. Then, the Kingdom of heaven

Will be like. Not in reality ten virgins, but like them. The things, then, in the parable are only representatives of certain things pertaining to the Kingdom.

Ten virgins. Many who were children of God; for virgins, figuratively used, denotes his people, (Rev. xiv. 4) and ten is a number denoting many.

Took their lamps. The Bible; for it is so called in its sacred pages. This was literally true of the people of God, when the advent question was fully brought before them, a few years past. Such a general and diligent searching of the Bible, probably, was never known before; and such a call for Bibles, especially the small polyglot edition, was never before witnessed. Such was the demand for them, that, with all the facilities for printing in this age of power presses, the calls could not easily be supplied. The Bible was literally taken by the people of God, in every church, and every quarter of the land.

And went forth to meet the bridegroom. Such was the clearness of the evidence in the case, and the power of truth, that the great mass confidently expected the Lord in '43 and endeavored to make preparation to meet him.

Verse 2: Five were wise. A part were thorough in their investigations, and became grounded in the truth, so as to have a sure foundation on which to predicate their faith; they dug deep and built upon the rock of truth, and consequently were wise: they took oil, or faith, in their vessels, or hearts.

Five were foolish. Were moved more by the great excitement of the moment, than the light and power of truth. Though they were sincere, humble, and devoted to the cause of the Lord, and might have been saved, had he come then; yet, when disappointment and trials came, not being well grounded in the truth, they turned back. Though they still are professed advent believers, they have no real living active faith in the matter. Therefore they are unwise, have no oil, or saving faith in their hearts.

Verse 3: While the bridegroom tarried. The Lord did not come at the time it was confidently expected he would; but still he was the nature of

the evidence is the same, that the faith in his coming, at about that time, was not abandoned. The great body of believers still looked for him to come soon. But several years have passed away, and he has not come yet. Having expected him sooner than they really should, there appears, to them, to be some delay in the great event, when, in fact, there is none. The Savior does not tarry in this sense of not coming at the time appointed; for the Lord is not slack concerning his promise—the vision will not tarry. Hab. ii. But to his waiting children he may seem to tarry.

They all slumbered and slept. Or, became drowsy and fell asleep.—Campbell. During this time of apparent delay of the Son of man, the high state of religious excitement, caused in a great degree by the expectation that the Lord would come in '43 and '44, subsided: a justifiable calm ensued—and when the mind was in a fit condition to weigh evidence, and impartially examine the subject, it was not long before all, as a general remark, settled down in the conclusion that the definite time of the advent is not revealed; and that "Nigh, even at the doors," is the most definite conclusion to which the Scriptures come on this important matter. In a word, there is a very striking resemblance between the parable and the reality in this case.

This state of things, answering to the sleeping of the virgins, is not criminal, for in the parable which represents it, some of the virgins were wise, and ready to meet the bridegroom; and other parts of the prophecy clearly show that in this very condition (not knowing the day and hour &c.) will the saints be found when the Lord shall come.

Verse 6. At midnight was there a cry made. At an unexpected hour, when even the wise and ready Christians will not be expecting it, will the trump of God sound and awake not only all who profess to be looking for the Son of man, but the whole world, to a sense of their real character and condition.

Verses 7-10. Then all those virgins arose and trimmed their lamps &c. That they might burn and give them light, that they might be admitted to the marriage supper. So at the coming of the Son of man, will every professed believer, gladly be justified by the word of God, the lamp of life; but if their faith shall then be dead, that Word will not revive and give light and life to it. Though they will then cry, Lord, have we not prophesied and cast out devils in thy name, and been believers in thy coming—it will avail them nothing; for he that is filthy will then be filthy still. Though they may call upon the wise and faithful Christian for help, it will be of no avail; for there is power in none but Jesus to save, and he will then have left the mediatorial seat. Oh, ye unwise, halting, fearing, inactive and sinning ones, who call yourselves believers, see your fearful condition portrayed in this parable, and escape it while you may. There will be no time then to prepare to meet your coming Lord. While you will be trembling, praying, mourning and weeping, the Lord will come, and those who will be ready will be changed in a moment, and caught away by angels to meet the Lord in the air.

And the door was shut. The day of salvation will then be forever closed—the righteous will be saved, and the wicked lost. Nominal advent believers will then cry in vain to be admitted into that Kingdom for which they had professedly looked, for the voice of the King—"I know you not"—will forever settle their doom.

Verse 13. Watch, therefore. In view of the important truths uttered in this parable, viz: the coming of the Son of man; the condition of professed believers at the time of his coming; the unexpected moment of the event; the fearful doom of the unprepared, and the glorious reward of the prepared—in the Savior's own language we say, Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

That this application of this important parable is substantially correct, is evident from the following account of an eastern marriage, from which the parable is drawn.

"At a marriage, the procession of which I saw some years ago," says Mr. Ward, (View of Hist. of Hindoos, vol. iii. p. 171, 172.) "the bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting three or four hours, at length, near midnight, it was announced, as if in the very words of Scripture, 'Behold! the bridegroom cometh. Go ye out to meet him.' All the persons employed now lighted their lamps; and ran with them in their hands to fill up their stations in the procession; some of them had lost their lights, and were unprepared, but it was then too late to seek them, and the cavalcade moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning where a great mul-

titude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by Sepoys. I and others expostulated with the door-keepers, but in vain. Never was I so struck with our Lord's beautiful parable, as at this moment—and the door was shut."—Enc. Rel. Knowl., art. Marriage.

If this view of this parable be correct, then our own history, as a people, furnishes the most conclusive evidence that the coming of the Son of man is very near. At any moment, the midnight cry, or its antetype, the trump of God, may be heard! We see no reason why it should be delayed any longer, unless it is to make the state of the church represented by the sleeping of the virgins, more perfect; and here, the parable seems to be strikingly fulfilled. At any rate, the evidence in the case is so conclusive, that the coming of the Son of man is at the door, we should not only be induced to be constantly ready to meet him, but should cause us to rejoice on account of our redemption being so near.

The Light Spreading.

[The following article on "Universalism in England," and remarks on the same, were furnished for the Harbinger by a minister of very high standing in one of the most popular denominations in our country, whose name we are not at liberty to give. Though, as he says in a private note, "I do not myself believe in the destruction of the wicked, in the sense you do," yet he views the sentiment and its humble advocates worthy of being defended against the ungenerous charges of the Congregationalist; which he has done with a kind and masterly hand. We thank him for the favor; and hope he will be pleased to write again for our humble columns.—Ed.]

The Congregationalist is a journal evincing decided ability in the editorial conduct, and of enlarged views, and a Christian spirit. Particularly has it given evidence of a love of honesty and fair dealing, even with those it regards the enemies of the truth, and an unwillingness to rely on the testimony of any author, however apt, who is not worthy of fullest confidence. Witness an article in a late number on the claims to credit, of a certain eminent anti-Romish historian. We wish to test the fairness of this journal in another direction. Under date of Oct. 26, it gives us an article headed "Universalism in England."—And as we desire to do all in our power to deserve the notice of the Congregationalist to our inquiries, we give the article entire:—

UNIVERSALISM IN ENGLAND.

Those who deny the eternity of the punishment of the wicked, may be arranged in two classes. Those who hold that all men will exist forever, and will, sooner or later, all become happy in heaven, and those who hold that the wicked will escape suffering by annihilation.

It has been, of late, well known that even among some evangelical men in England, there has been a disposition to assume the ground of the first class. Such was the fact with John Foster. Moreover, in the great meeting of the Christian Alliance in London, it was only after a long debate, and through the firmness and arguments of the American delegates, that the doctrine of future eternal punishment was introduced into the doctrinal basis of the Alliance. This was not so much owing to the fact that they called in question the truth of the doctrine, as that they supposed there might be christian men who did, and whom they did not wish to exclude.

Some new facts have come to our knowledge of late, in reading in the Eclectic Review, a notice of a work of J. H. Hinton, called Athanasia. It seems that of late, widely extended efforts have been made to sustain the opinions of the second class of opponents of the doctrine of future eternal punishment, of which we have spoken, those who hold to the annihilation of the wicked. It is worthy of notice, as indicating the extent to which such views are spreading, that six works have been issued by writers of many different denominations in their defence. One by an Episcopalian, another by a Baptist, a third by an Independent, a fourth by a Presbyterian, a fifth by one of the Plymouth Brethren, a sixth by one of the Countess of Huntingdon's connection. These writers are not consistent with each other in some of their views and arguments, but a general idea of the results at which they aim, may be inferred by a statement of the leading positions of the Episcopalian author.

He undertakes to prove,

I. That man is not, by creation or eternal constitution, immortal.

II. That immortality, or natural life, is, in the proper sense of the words, derived to man only through Christ.

III. That it is communicated in regeneration, and is identical with the in-dwelling of the spirit of Christ in believers.

IV. That those who do not believe the gospel, and have not the spirit of Christ, shall finally be destroyed, or perish, as to all life.

The bearings of this theory we need not state. Short of heaven itself, there is nothing which the wicked would more earnestly desire, than an assurance that all suffering shall cease at death. The mere loss of existence has little or no terror to such minds; what they ask is, leave to live as they will, with no fear of suffering after death. For a holy heaven they have no desire.

It is the object of Mr. Hinton's book, to review and refute these six writers, and in the judgment of the Eclectic, he has thoroughly done his work, and with great power.

Sentiments similar to these are not strangers to our own land. We know of some who have devoted all their energies to their defence.

These facts should be well pondered by those preachers of the gospel who desire to understand the signs of the times, and to arm themselves in the panoply of God for impending conflicts.

It is plain that the doctrine of future eternal punishment is to be subjected to new and fierce assaults. The providence of God calls for a deep and thorough study of the subject, and for a constant preparation to interpret and indicate the true teaching of God, on so momentous a theme. We do not doubt that the result of all such assaults will be to establish, with increasing clearness, the doctrine assailed.

The point to which we desire respectfully to invite the attention of the writer of the above article, is contained in the statement, "Short of heaven itself, there is nothing which the wicked would more earnestly desire, than an assurance that all suffering shall cease at death." "For a holy heaven they have no desire."

Is it the intention of the writer seriously to express the opinion, that the doctrine alluded to is congenial to the feelings of unregenerate men, as such?—And that it is not congenial to the feelings of truly regenerate persons? And does the Congregationalist wish to be understood as deciding upon the state of heart of the writers of the six works enumerated by him in defence of the same? Are those writers, from six different denominations,—a "wicked,"—in the estimation of the writer,—and destitute of any "desire for a holy heaven"?

If not—if the writer can admit these six authors to be pious men, and if many pious and humble Christians are of their way of thinking—then how is it strictly consistent with truth to intimate that the doctrine is congenial to the sympathies of "wicked"—or unregenerate men?

It is plain that a statement at all to the point—provided it be conceded that the doctrine can be and is congenial also—to the sympathies of many hearts that are not "wicked," as well as of those that are,—hearts that are not impotent and unbelievers, as well as those that are both.

Will the Congregationalist have the kindness to answer us distinctly here? Is the doctrine in question congenial to the unregenerate mind, as such, and to that only? And if not—what is the point of the statement under consideration?

If it can be, and if it is, in many instances, in the Congregationalist's opinion, congenial to a truly regenerate mind, to hope (if evidence seem to warrant) that the existence of the irreclaimably wicked will not be prolonged for ever—but suffered to cease—and determine—then ought not the writer to correct the erroneous implication conveyed by his language.

Is it not due to christian honesty and frankness, and the feelings of the few who, the writer knows, "have devoted all their energies to the defence" of the doctrine in question, to relieve them of the apparent charge of being "wicked"—and of having "no desire for a holy heaven"?

But if the Congregationalist does really believe that none but "wicked" or unregenerate sympathies can be enlisted in the support of the said doctrine, and that the six authors enumerated, and all who coincide with them are now unregenerate, and exposed to the wrath of God, ought not that statement to be made more definite, and prominent,—and ought not the persons so condemned, to be permitted the privilege of reasoning a little with their accusers, and of endeavoring to substantiate their claim to christian character and standing?

We hope the Congregationalist will excuse the freedom we have taken. It is but a feeble body whose cause we are considering, and their journal

but a feeble journal, compared with the body, and the journal arrayed against them.

Nevertheless, it has sometimes happened in this world, that truth has been found even on the side of the few, and the feeble. We may add, even the uneducated, and illiterate.

Q. Q.

As a Snare shall it Come.

"As a snare shall it come on all them that dwell on the face of the whole earth."—*Luke xli. 35.*

(Continued.)

4th. Another means of bringing the great day of God as a snare upon the world, is, the state of the church in the last days.

Paul describes their state as follows: "This know also, that in the last days perilous times shall come. For men will be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."—*2 Tim. iii. 1-6.* That this applies to the church, is evident from the 5th verse.—They have all "the form of godliness, but deny the power thereof," and from such we are commanded to "turn away." What a perfect description of the mass of the professed church of this time. So perfect is every lineament of the portrait, that it entombs divinity upon the artist. By pursuing the context, we learn that the consequence of this corruption of the church will be, that "all that will live godly in Christ Jesus, shall suffer persecution."—*Verse 12.*

It appears, also, that they will reject large portions of the Bible; or, treat it with such disrespect and indifference, as virtually to deny its inspiration and authority. Paul, therefore, lays down as a fundamental principle—"That all scriptures are given by inspiration of God, and are profitable."—And solemnly charges Timothy, "before God, and the Lord Jesus Christ," to "preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine." And assigns as a reason, the fact, that "the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—*2 Tim. iv. 3, 4.* This time has everywhere come. The church has become carnal. "One is for Paul, and another for Apollos." Wherefore, there is among them "envying, and strife, and divisions."—*See 1 Cor. iii. 3, 4.* Every church has its creed—its stake stuck, and circle struck,—within which, every member of each respective communion, who would have the fellowship of the church, must walk.—According to which must every one preach, who would be considered orthodox. And woe to that man of whom it shall even be whispered, "He is not sound in the faith."

Thus "they heap to themselves teachers, having itching ears": i. e., ears that cannot be satisfied with hearing any one preach, or anything preached, that is not according to the creed of their denomination. These heaps of teachers, or schools of their prophets, are found scattered throughout the land. And says Paul, "They will turn away their ears from the truth, and shall be turned unto fables." How exact has been the fulfillment.

It is a fact, well known to all who have examined this subject, that at least nine out of ten of the doctrines held by the church in these last days, are not according to the word of God. Hence, they will not endure the word, nor sound doctrine. So that, when we preach, as did Christ and his apostles, that this earth is to be the inheritance of the saints, and that Christ is coming soon from heaven, in power and great glory, to remove the curse, restore all things, and establish the throne of David and his kingdom, and save his people, and give them the dominion over the whole earth, and destroy the wicked,—and kindred truths, as revealed in the word,—and exhort the people to prepare for this day, it is called heresy, and those who preach it, heretics: for the simple reason, that it is not according to their creed.

The people have confidence in the church and ministry, who, by their peace and safety clamor, down the voice of warning, and destroy its influence. Consequently, the people, through unbelief, are left to hardness of heart, and blindness of mind, to believe a lie, that they may be damned. Thus, in consequence of the state of the church, and their influence against the truth, will the day of God be brought as a snare upon an ungodly world.

5th. The preposterous character of the doctrines taught by the false teachers, and promulgated by the church of these last days, is another and

most effectual means whereby the world will be ensnared. God, in his word, has surrounded this point with beacon lights, that blaze heaven high; yet the people see not, nor understand.

Paul says: "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy."—*1 Tim. ii. 1.* Peter is equally clear, and says: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them; and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the truth shall be evil spoken of."—*2 Pet. ii. 1, 2.* Please read the entire chapter. We would quote the whole, but our limits forbid. Christ also speaks of the false prophets that shall arise in the last days (see Matt. xxiv. 24), and who, "if it were possible, would deceive the very elect."—And in the 48th verse gives the very message they will bring to the people; which is, "My Lord delayeth his coming." "Behold," says Jesus, verse 25th, "I have told you before." And notwithstanding this plain warning, yet the people see not, neither do they understand.

Of the many damnable heresies above referred to, we can notice at this time but two; which two, of all others, are the most destructive in their influence upon the present generation; and of which, the message of the evil servant, "My Lord delayeth his coming," is but the embodiment.

Of these doctrines, we will notice the one so generally taught and believed by the orthodoxy of the present day.

1st. That previous to the personal coming of Christ, the Jews must be gathered together out of every nation under heaven, be planted in Palestine, and be converted.

If this is to be so, how important it is that we should know it; and how very important, therefore, that an event of such magnitude should not be wanting in prominence in the consecutive prophecies.

By "consecutive prophecies," I mean, those prophecies in which God has arranged the events pertaining to the history, not only of his church, during their pilgrimage here in this world,—but also of the various mutations in the rise and fall of the Gentile kingdoms, down to the end. Now to suppose that an event, so great and glorious as the one under consideration, should be entirely left out of this class of prophecies, while so many events, of much less, and, comparatively speaking, of but little importance, are found in them, is not to be admitted for a moment.

But we turn to this class of prophecies and search in vain for any such event to transpire at all, much less before the glorious appearing of the great God and our Savior Jesus Christ. Take, for instance, the 2d of Daniel, in which is given the outlines of the kingdoms of this world. We trace it down to the fourth and last kingdom—to its division into ten parts, as symbolized by the toes of the image; and what is the next event to be fulfilled? The return of the Jews to Palestine? Nay, verily. But the "God of heaven sets up a kingdom, which fills the whole earth, and is to stand forever." But how is it to be set up? By the conversion of the world? No. But by "breaking in pieces and consuming all the kingdoms of this world."—*Dan. ii. 44, 45.* The stone smites the image on its feet, and "it [the image, or all the kingdoms of this world which are symbolized by it] becomes like the chaff of the summer threshing floors; and the wind carries them away, that no place is found for them: and the stone that smites the image becomes a great mountain [or kingdom], and fills the whole earth."—*Verse 35th.*

So in the 7th of Daniel, in which is filled up the outlines of these kingdoms more fully. We trace this prophecy down to the fourth kingdom, and to its universality of dominion.—To its divided state, as symbolized by the ten horns.—Then its last, or Papal form, is given, which is to terminate in perdition. Its time is given for dominion, 1260 years. It rules its time, the judgment sets, and takes away its dominion to consume and destroy to the end. Thus far not a word is found of the Jews' return. So in the interpretation of the angel, we are finally brought down to the time of the setting of the judgment upon the little horn power, which took place in 1798; and what next does he assure Daniel, will take place? The return of the Jews to the land of Palestine? No. The conversion of the world? No. But that "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him [Christ]."

We turn to Dan. vii. ix., xi., and xli., and trace them down to the end, with the interpretations by Gabriel, who was commanded by God to "make Daniel understand the vision." (Dan. vii. 16), and the promise of Gabriel to "show him the truth" (Dan. vii. 2), and the word is found of the Jews' return, nor the conversion of the world.—But, in every case, the next event to be fulfilled, is the coming of Christ, or an event directly and inseparably connected with it.

The same is the result if we trace down the consecutive prophecies of the New Testament. In the 24th of Matthew, the Savior gives all the minutia of the wanderings of his people through this wilderness of sin. In tracing that history down to the present time, we find the signs are all fulfilled by which we were to know his coming to be not only nigh, but "even at the doors." And instead of the events above named, we are told, "Because iniquity shall abound, the love of many shall wax cold,"—and to look for the coming of Christ, "in power and great glory," as the next event. See verse 12, and 30.

In the first three chapters of Revelations, another history is given of the church. We trace it down, and find ourselves in its last state, which is represented as being lukewarm,—neither cold nor hot,—followed by an exhortation to repent and overcome, as preparatory to—What? The return of the Jews to Palestine, and their conversion, or the conversion of the world? No. But "to sit down with Christ on his throne," about to be established here on earth, as "he also overcame, and sat down with his Father in his throne in heaven."—*Rev. iii. 14-21.*

So in the seven vials, seven plagues, and seven trumpets, &c., not a word is found of the Jews' return. But we learn that the sixth trumpet, and second vial are past; and that the seventh angel will sound, and "the third woe COME QUICKLY."—And that when the seventh angel sounded, "there were great voices in heaven, saying [what? The Jews are about to return to Palestine? No. But], The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever. And the four and twenty elders [or presbyters], which sat before God on their seats, fell upon their faces, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come." Why? Because the Jews are about to return to Palestine? No. But "because thou [Christ] hast taken to thee thy great power and hast begun." And what elder on earth dare contradict the elders around God's throne in heaven?

So is it with every consecutive prophecy in the Bible, not one word of any such event is to be found. Now if the doctrine be true, how can we account for the fact of its being entirely excluded from this class of prophecies? It cannot be accounted for. Yet right in the face of this fact, thousands are holding on to the belief of the Jews' return to Palestine, and their conversion, previous to the coming of Christ; and by this delusive theory, are preparing themselves and others to be taken in the snare of the great day of God Almighty. For no man, who believes this doctrine, can have any faith in the speedy coming of Christ.—(To be continued.)

"Habitation of Devils."

This was to be one of the traits of the character of the harlot city, before her final destruction.—That she sustains such a character now, even at Rome itself, the very seat of the Beast, and place of the throne of the Man of Sin, the following admission of the *London Tablet*, a Catholic paper, very clearly shows. It says: "The rumor begins to acquire consistency of the Pope's speedy return to Rome. If he is to return at all, perhaps a better moment could hardly be chosen, although the utter demoralization effected by Mazzini's party must make the residence most precarious."

This "utter demoralization," instead of having its origin in "Mazzini's party" is the legitimate fruit of the corrupt system of papacy, which has long held the people of Rome, and many other places, in the most servile bondage. The Pope may return to Rome, as a dependent, shorn of his power. But whether he returns or not, the cup of iniquity of that anti-Christian body, of which he is head, is now full to overflowing; and the day of his doom, and that of his deluded followers, is near, and most fearful. It will come, for the unfulfilling word of prophecy clearly predicts it, and the unmistakable signs of the times proclaim it to be very near.

The delay in our paper for last week was caused by a failure in the machinery of the power press, on which it is worked.

The Mysterious Rapping.

Our city is all excitement about the mysterious rapping of the professed ghosts of the dead, of which we spoke some months since. But little has been heard of the matter, for some time past, until a few days since, it was announced that public lectures, in one of the most spacious halls in the city, were to be given on the "wonderful phenomena."

Large numbers have attended lectures, have been given—the rapping has been heard by all.—Committees of men of the highest standing, have been appointed by the audience to solve the mystery; but, as yet, their investigations have been in vain; they cannot tell from whence the noise comes, nor how it is made. And it is no marvel, that they cannot; for the Bible is not their guide in this matter. Would they look into that neglected book, the mystery would at once be solved. They would learn that this spirit, which seems principally to be an associate of certain women, is of the same character of the familiar spirits, so frequently spoken of and condemned in the Bible. The character and works of those, and of this, or these, are similar, near enough alike to be of the same origin, and of the same devil.

Should the matter continue to spread, which it doubtless will (for this age of immortal soulism, belief in departed ghosts or spirits of the dead, is a want of faith in the plain word of the Lord, and of mysticism, is life for just such things), then we may speak more in detail on this matter.

We most sincerely entreat all not to give heed to this "seducing spirit and doctrine of devils," which it teaches, but cleave to the word of the Lord, hear his voice, and follow him, and all will be well. But every other way leads down to the dark chambers of death.

A Debate.

Mr. Sunderland, a learned Presbyterian minister of Batavia, and Bro. P. A. Smith, of this city, have recently debated the life and death, immortal soul, and destruction questions; in the neighborhood of Batavia. They are expected to debate the same questions, in a few days, in Mr. Sunderland's church in Batavia. We believe they are to commence next Tuesday evening. Learning is all on the side of Mr. Sunderland, but Truth on the side of Bro. Smith; we therefore do not fear the result.

Bro. Smith is now entirely devoted to the cause; and we learn that his labors have been blessed to the awakening of many, and conversion of some, in the place near Batavia, above referred to. The Lord make him skillful in his future labors and especially in meeting with the truth, the most powerful champions of error.

OUR BOOK DEPARTMENT.

We have now effected an arrangement with Bro. Himes to supply this region with all the books, tracts, &c., published at the Boston office, at their prices, wholesale and retail.

We have also made arrangements with others to supply books and pamphlets on the various doctrines of the Bible, connected with our faith, in the great plan of God for the redemption of man from the curse.

Lecturers, book agents, and any others who may wish, will please send in their orders promptly, and we will see that they are promptly filled and forwarded. Much more should be done in this way of disseminating light on the glorious hope of the Gospel, than has been done for the last three years.

We are also making arrangements to keep on hand a supply of the best editions of American and English pocket bibles, of which the brethren will be duly advised.

In order that as much good may be done with our limited means, and with as little embarrassment to the office, as possible, we urge upon our brethren the necessity of being punctual in making their remittances.

Brethren, the enemy is awake, and active. Let us also awake and engage with all our powers, "if by any means" we may save some from the impending judgments of God upon this world.

Rochester, Nov., 1840. MANLY & PINNEY.

MATTHEW XXII.

To the numerous inquiries of brethren respecting the pamphlet on Matt. xxiv., whether I purpose printing another edition, and when, &c., I answer, My intention is to revise, stereotype, and print another edition as soon as my circumstances will allow. My capital, brethren, is rather small. I cannot, therefore, do as fast as I otherwise would. If the brethren wish, it can be done very soon, in the following manner: Let them send in orders for the work, sufficient to cover the expense of stereotyping, or so near, that my capital can reach the balance, and it shall be done forthwith. I rejoice to see a waking up on the exact cause. A little time to engage more heartily in this work.

R. B. PINNEY.

From Bro. A. L. Miller.

DEAR BRO. MARSH:—It has been a number of months since I have sent you anything by way of a communication. The reason I need not give. But my heart was overwhelmed with gratitude to God, to see you and Bro. Himes come together like Christians, and thus more put shoulder to shoulder in this great and glorious cause. It is truly heart cheering to find the different parts of the country, to wake up in the various brethren's houses, the *Herald* and the *Harbinger*, and to see that they speak the same language, and mind the same things.

We are all engaged, I humbly hope and trust, in one of the greatest works that our Heavenly Father ever assigned to mortals, namely, to wake up a slumbering world on the eve of its long predicted, and unparalleled catastrophe. I am trying to live in the exercise of that charity that "thinketh no evil" of any of my dear brethren, that is, fellow laborers in this great cause, so much hated by the devil and the world. I do not agree with many of our western brethren, in the "life" and "death" question, as it is termed; but what of that, I have no contention with them. I award to them the same liberty that I take myself, and we scarcely ever have any trouble in laboring together. The great paramount object that our philanthropic hearts are paired with, is the "hour of his judgment," and a doomed world so unprepared to meet God.

In the east we pull steadily and all together. We expect soon to reign with him that is now the "alpha and omega" of our message. May God bless you with all his dear ministers, in my sincere prayer. Yours, &c., I. R. GATES.

P. S. It does me good to see the names of Bro. Sweet and Curry among the Advent Ministers. We were all born in Smithfield, Pa., and brought up playmates together. May we be "wise in winning souls," and at last "get down together in the kingdom of God."

I have been absent from home now about 9 weeks, up the Penobscot river in the State of Maine. I have attended meetings in Brewer, Orono, Exeter, North Newport, Steaton, and Bangor. In all these places as a general thing, the brethren are alive and laboring for souls. In Brewer and Newport a number have been converted, and also in Exeter, since the camp meeting held there last summer by Bro. Couch and Churchill. The revival is going on well in Brewer and North Newport. I have attended and preached the most of the time to about 50 congregations during this last tour.

Elders T. Smith, Damon, Ireland, Reed, and Higgins, are deeply engaged in the work. My health remains good as when I used to be with you. God has seemed to fit my constitution and mind to this work. I give from 8 to 10 discourses a week, and stand it well. To God be the glory. Pray for me that I may "finish my course with joy," and "receive the crown at the appearing" of the great Redeemer. Bangor, Me., Nov. 12, 1849.

From Bro. A. L. Miller.

DEAR BRO. MARSH:—I am exceedingly glad that the difficulties existing between the *Herald* and *Harbinger*, have been so amicably adjusted, if the truth is not to suffer in consequence, which I hope will not be the case. An honest difference in opinions, on doctrines, should never make brethren fall out by the way; and, I think, never will, except we are unwilling to grant to others the privilege we claim for ourselves—viz, of thinking and speaking the truth plainly, as each one understands it. I can argue disputed points of doctrines with a brother, or any one else, a whole day; but let him or me take the chair of the dictator, and all argument is at an end, and accusation and recrimination will be the result.

I have nothing very flattering to write concerning the Advent cause in this place. A very few have to contend for the truth against a mighty host of error. This is one of Satan's strong holds, where he has entrenched himself and established his outposts, viz, the popular ministry to cry peace and safety, when sudden destruction speedily awaits them, and they shall not escape. And although they are opposed to a choler, they are united in one thing, viz, in saying, "We will not have this man, Christ Jesus, to reign over us," unless he does it in our own way, that is, spiritual; and though they profess great love to the Savior, they have a mortal aversion to seeing him. Talk to them of the Savior's coming, and they put me in mind of the boy, when his father told him, when he had time, he would whip him. Rather, save the boy, I am in no hurry—I can wait. Just so with them: they are very patient; they are in no hurry for a reckoning.

Bro. Marsh, I wish to ask you one question: Is the name Temperance as sacred that a secret society can take it as a cloak, and thereby draw in multitude into their order, and among them some of our brethren, and yet go unrebuked by

the *Harbinger*, or its numerous correspondents? For one, I look upon all such societies as a combination against the social, political, and religious rights of community; and when we see Advent brethren uniting with them, and brokering Universalists, Deists, and the profane, and when they meet an Advent brother, will greet him with, "How do ye do, Mr.?" it is time to look about, and see if we can find the cause of this cold formality. Yours for the whole truth, A. L. MILLER.

Granville O., Nov. 4, 1849.

P. S. In the *Harbinger* of Oct. 20, I noticed an article taken from the *N. Y. Evangelist*, on the Lord's Supper, in which the writer says that there are taints of Popery remaining in the minds of Protestants concerning that institution; which is doubtless the case. And since reading it, I turned to Macknight's Testament, 1 Cor. x. 16, and I find that he renders the passage thus: "The cup of blessing, for which we bless,"—which makes it plain: that is, the blessings which flow to a perishing world from the shed blood of the Savior, which that cup represents. For which unspeakable gift, we praise and bless God; who so loved the world, that he gave his only begotten Son to die, that we might live. A. L. M.

"We think that such departures from the Gospel are very rare among us. Wherever they are known to exist, they should be rebuked, and we should have no fellowship with such works of darkness.—Ed.]

From Bro. L. D. Mansfield.

WEST INDIA MISSION.

I have recently heard from the friends in Antigua, W. I., by letter from Bro. E. I. Martin, from whom I learn that the Advent friends are extremely anxious that I should return to them, and are endeavoring to make arrangements to induce me to return to that interesting field of labor. He mentions the names of some faithful and excellent brethren, whose pecuniary circumstances have so much improved that they could do much toward meeting expenses, though the people generally are suffering great embarrassments. May God bless those dearly beloved friends, whom I hope to meet in the Kingdom, if not before.

THE CAUSE IN SYRACUSE.

The circulation of our paper has brought out much larger audiences than we had at first, and we have had a good hearing lately. Our prayer meetings are better attended, and there seems to be a revival among the brethren. Bro. Smith, of Auburn, spent last Sabbath with us, and comforted our brethren much with the blessed hope.

AUBURN.

I preached in Auburn last Sabbath—had a large and interested audience in the evening, before which I reviewed Dr. Cox's famous sermon on the world's conversion. O that the eyes of the people may be opened!

L. D. MANSFIELD.

Syracuse, N. Y., Nov. 22, 1849.

From Sister B. Newton.

BRO. MARSH:—I rejoice in the medium of communication, which we have with our brethren and sisters of like precious faith, through the *Harbinger*. I love the soul-stirring epistles from them,—the exhortations and warnings do my soul good. The doctrine of the advent of Christ, with the kindred truths, yea, all the truths of the Bible, are sweet to me. Blessed be God, that mine ears have ever heard the charming sound of the soon coming of our blessed Redeemer, to save his people. I often think; Can it be that such a poor, miserable creature as I am, shall so soon see the King in all his beauty, and dwell in that blest land where all is peace, and joy, and love,—where no sin shall ever enter? There will be no tempting devil, for Jesus will destroy death, and him that has the power of death, that is, the devil. Yes, I hope through free, rich grace in Christ, soon to inherit that goodly land, where the blest of all ages will dwell. Praise the Lord for his condescending love and goodness to poor, unworthy me.—And my prayer is, that all God's dear children may continually be filled with all the fullness of God, that we may abound more and more in every good word and work, that when the Lord shall come, we may have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

I love the doctrine of the resurrection and immortality by Christ at his coming. Once, the resurrection had no beauty in it to me. I could see nothing desirable in raising these bodies, if the soul went to heaven at death.—But now there is glory in the resurrection.

Your sister, waiting for the kingdom, BETSY NEWTON.

Holden, Mass., Oct., 1849.

From Bro. A. L. Fuller.

DEAR BRO. MARSH:—The present is truly a time of great trial to him who will live godly, keeping himself aloof from the spirit of the world. O how few of those that pretend to be the salt of the earth, a light set on a hill, are ready to greet the glad tidings of the near coming of our blessed Lord with joy; but, on the contrary, they scoff at the truth, and cast contempt on those that ardently love his appearing.

I was forcibly impressed with this fact, on reading a letter that appeared in the *Harbinger*, not long since,—it being the testimony of one from whom we should expect something better. And in view of what he has said, I feel it my duty to say, not only for the comfort of the saints, but also for the instruction of that professed man of God, that "Millerism," as he may please to call it, is not dead, even in the city of Lowell; but that there are a goodly number here, looking, and anxiously waiting for and expecting their Lord from heaven. Our meetings are well attended, and God is with us by his Spirit, showing us the old beaten path of truth, which has long been covered by the rubbish heaped upon it by vain and deluded teachers. We have the bread of life broken to us by different ones, as the Lord may direct. And our united petition is,—Come, Lord Jesus, and come quickly.

I am your Brother in Christ,

G. A. FULLER.

Lowell, Mass., Nov., 1849.

From Sister S. Clark.

DEAR BRO. MARSH:—Although a stranger, permit me as one of the readers of your excellent paper to address you.

In reading over the calls for help from God's faithful servants, my spirit is stirred within me like Paul, in view of the idolatrous Athenians.

Oh, dear brethren and sisters, let us make one more effort, bringing in all our offerings; and, although it be like the "widow's mite," if blessed of God, it may do some good. It will at least be a comfort to the brethren to know they are not forgotten in their labors of love.

I have been a reader of the Advent papers from their commencement, but have never been a subscriber until the past six months. And I still wish to hear all the news about Jesus' coming. Amen and amen.

Yours, waiting for redemption, SARAH CLARK.

Kingsbury, Ind., Nov. 3, 1849.

From Bro. J. Gibson.

DEAR BRO. MARSH:—I noticed in the *Harbinger* for Oct. 27th, an article from Bro. J. B. Cook, on time, which he calls "facts"; but under his sixth "fact," I think he labors under a little mistake, which I wish him to correct, or explain it, so as to have it a plain "fact." I do love the subject of time, for it was time that brought us out where we now stand, and I do thank the good Lord for it. Amen.

Now, it is the truth that constitutes facts; and on so momentous a subject as definite time for the closing up of this world's drama, we ought to be very cautious in our statements of facts; for a little error, mixed with truth, oftentimes, leads many astray. Bro. Cook says, "It is a fact that 1817 years, since the acknowledged date of Christ's death, expire this current year—by next spring." Now I would ask Bro. Cook, is it not "a fact," that it takes the whole of 483, and the whole of 1817, to fill up the (2300) length of the vision? I understand that the last year of the 1817 years, commences next spring; and if I am correct, the 2300 days (years) will not end until the spring of 1851.

Was it not a fact, that when we placed the 70 weeks before the Cross, and only looked for 1810 years this side, that we placed the end of them in the spring of 1441? Now if we put the 70th week, or 7 years, this side of the Cross (which I verily believe is correct), will not 7, added to 44, make 51? This, I think, is the "fact." Placing the 70th week this side of the Cross, causes me to give up my belief that 70 years are a generation, and leads me to think, that "this generation," (Matt. xxiv.) means that all who saw the signs will not die, or pass off the earth, before "all these things be fulfilled." Because the 2300 years must be filled up, then shall the sanctuary be cleansed.—Dan. viii. 14. The 70 years, from the darkening of the sun, A. D. 1780, expire on the 18th of May, 1850; and the length of the vision extends 10 months, or more, beyond. Hence, the generation cannot be 70 years.

O brethren, it is no time for reposing; "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light."—Rom. xiii. 18.

Yours striving for eternal life, JOHN GIBSON.

Houghtonville, Va., Nov. 8, 1849.

From Bro. A. N. Seymour.

TO THE DEAR BRETHREN IN MICHIGAN:—Bro. L. P. Judson and J. Wendell, faithful ministers of the word, accompanied by W. Clum, propose entering Michigan with a big tent by the first of May, should time continue. Their souls are burdened with the last solemn message to this almost doomed world, and they see the necessity of exerting themselves in the best possible manner to awake a slumbering church and world to the Angel's message, saying, "the hour of his judgment is come." These brethren are going into the production of a wagon, team and tent, immediately, so as to be ready by the proposed time. They are poor, but are straining every nerve to send forth the proclamation. And now, brethren, how much will you sacrifice for this desired object? Do you love the cause? I know you do; and I feel assured you will do what your circumstances will permit, for this object of benevolence. Lay this matter before the Lord; ask wisdom of Him, and duty will be made plain.

They wish you to raise \$100, half to be paid by the first of February, and the rest by the first of April. Bro. J. Wendell says he is willing to devote \$50 toward the object, and when you learn how he obtains this, you will see that his heart is in the work. He sold his horse for about ninety dollars, then obtained another for about fifty. Brethren, have we placed all on the altar? if not, may the sacrifice now be made.—I heartily co-operate with the movement, and hope that Bro. Miller, Hoyt, Clark, Curry, and Brigham will do the same, and all others who love the cause, and feel themselves personally responsible to God for the talents he has entrusted to their care. And let all those who will aid in this act of benevolence say immediately how much they will do, and do at the time specified, and communicate the same to Bro. E. Hoyt, Farmington, Oakland Co., Mich. Then Bro. Hoyt can in due time inform Bro. Judson, of Jamestown, in reference to the result. The Brothers will, during the sickly season, go into the northern part of Ohio and Pennsylvania with the tent, to hold meetings.

Yours rejoicing in the truth and in the prosperity of Zion. A. N. SEYMOUR.

Advent Herald please copy.

Otto, N. Y. Nov. 5, 1849.

"The Purpose of God."

Now, let those who wish for the work, send in immediately, how many they will take. The price will be the same as heretofore, \$4 per hundred; and if sufficient are wanted to meet the expense of stereotyping, it will be done forthwith.

N. B. Address E. R. Pinney, Rochester, N. Y., and send in your orders immediately; and those brethren who owe on former editions, will speed the work, by forwarding the amount due. E. R. PINNEY.

TO SUBSCRIBERS TO THE TENT, &c.—Bro. Bywater writes: "I wish those who have subscribed for the tent, or tent property, who have not paid, would not fail to send it in by the first of December, so that matters may be straightened up at or by that time." Surely this is a reasonable request; and I hope that no brother will be so anti-Christian in his conduct as not to comply with it, and ease Bro. Bywater of this pecuniary burden. P.

KILMEHILL MOUNTAINS.—Having recently travelled over the Kilmehill mountains I was horrified at the alarming spectacle that challenged my notice. In one locality I discovered human beings actually existing in holes only fit for rats or pigs, and in so wretched a state of poverty and neglect that they appeared to have lost all notions of civilization, and degenerated into brutality. I was accompanied by an official gentleman, who pointed to the spot where he discovered a poor woman writhing in the agony of fever, and exposed in the open air, with no other covering but a few branches, which afforded but a slender protection. Along these mountains, for several miles, are thousands of uncultivated acres, the property of Marquis of Conyngham, in a perfect state of waste, and which would afford employment for ever to the many beings now dying like dogs in that forlorn district. [Correspondent of the *Limerick and Clare Examiner*.]

Goodness of nature is of all virtues and dignities of the mind the greatest; being the character of the Deity; and without it, man is a busy, unchivalrous, wretched thing, no better than a kind of vermin.

Cesar used to say, that no music was so charming in his ears as the requests of his friends, and the supplications of those in want of his assistance.

A firm faith, and true honesty, are not to be forced by necessity, or corrupted by reward.

Obituary.

"Them which sleep in Jesus will be with him."
Died, in Philadelphia, after a long period of suffering, MARY TANNER, sister of Bro. Henry Tanner of Andover, N. Y., aged 23 years.
Sister Tanner came to this city last May, for the purpose of submitting to a surgical operation; but it proved unsuccessful, and she returned home to spend the summer. She returned about three weeks before her death for another operation. But all in vain: the monster had too firm a grasp to be defeated, and the effort to escape only hastened the fatal result. Sister T. embraced the Advent faith in 1841, professed to find peace with God, and was baptized by Bro. J. J. Porter. She never, however, enjoyed that clear sense of the Divine favor that some have; but has held fast her faith in Christ as an Almighty Saviour, and her hope of his glorious appearing and the resurrection. Her disease has been of a peculiarly trying character, and doubtless contributed to mar her spiritual enjoyment. During her sojourn here, and especially since the last operation, her sufferings were great, so much so, that she could not collect her thoughts. But on the Sabbath before her death, during some brief periods of ease, she informed me, that she felt calm and happy, and had strong confidence in the Lord. She wished me to present her case to the congregation, and request their prayers in her behalf. From that time and onward, she could converse or think but little, until Friday, when her brother and sister from Buffalo, arrived. On that afternoon her pains seemed, in a measure, to subside, and she could converse more freely; and as her body sunk, and strength failed, her mind became more calm, and her faith clear and fixed. She expressed her entire reliance on Christ for salvation, and acknowledged the superficial character of all her own works. About two hours before her death, she said she was weary, and wanted to go to sleep; after which she said but little that was audible; and at ten minutes past five on Saturday morning, without a struggle, she slept in Jesus, in hope of a part in the first resurrection.
Philadelphia, Nov. 5, '49. J. LITCH.

Thou hast gone to thy grave, but we will not deplore thee,
Thy troubles, thy sorrows, and sufferings are o'er;
Thy Savior—thy Friend—he has lain there before thee,
And thro' breaking its gloom has secured life evermore.

Yes, sister, I watched thee as thy breath was departing,
I questioned thee closely of thy faith and thy hope;
I received the best answer, to my heart so con-
soling,
My faith rests in Christ—he'll again raise me up.

Our parting was tranquil, no darkness around thee,
Tho' death press'd thee hard, that sad, sad foe of man;
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With a smile on thy face, so lovely, so good;
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Shall we weep, then, thy rest, dearest sister, from anguish?
O no, we'll rejoice that thy sufferings are past:
And we will wait with calm hopes till death shall relinquish.

His hold of the just, which he has long held so fast.

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All, all proved in vain,—disease revelled in thee.

Yes, thou hast gone to thy grave, sweet, tranquil, and joyous,
With a smile on thy face, so lovely, so good;
With the words on thy lips, "All is well—all is glorious,"
And I am sure to see life, for I have faith in Christ's word."

Shall we weep, then, thy rest, dearest sister, from anguish?
O no, we'll rejoice that thy sufferings are past:
And we will wait with calm hopes till death shall relinquish.

His hold of the just, which he has long held so fast.

Thou hast found thee a Friend, one who is not like another,
A Friend that can pass with thee thro' the dark tomb.
A Friend that can cling to thee closer than a brother,
Then fare thee well, sister, till Jesus shall come.

H. TANNER.

Communications

(Original.)
Mesmerism.

BY WILLIAM M. BAKER.

For a person to embrace any system of faith or religion without carefully weighing the evidences, would be palpably absurd, and diametrically in opposition to the teachings of the divine law, as well as to the example of all the great and good of every age. For this very purpose and to this end God has wisely endowed man with a mind, a thinking principle; or if you please, a soul. Hence a power to act rationally, to choose and to judge understandingly. Now if two systems present themselves, involving great moral principles, it becomes our duty to examine in detail the evidences on which both are based. And here we find the great principles of the mind developed. We think, we compare, and we judge on the testimony. To embrace a system because it has very eminent and learned men for advocates, or forsooth, makes strong claims to philanthropy without investigating the ground work of said claims, would be unphilosophical as well as impolitic. We are to have our judgments convinced, and then our stability in the cause becomes almost certain. For the want of these qualifications, hundreds have made shipwreck of faith, while thousands have been deluded, duped, and proselyted over to the different dogmas and isms of this age, and by this means their ultimate ruin secured.

These remarks apply with peculiar force to the subject under consideration. Even the advocates of Mesmerism, the great leading "Lights," around whose centre the masses of the weak and ignorant rally, have no fixed and established principles by which the laws of Mesmerism are developed. Their views are conflicting and complicated, while their reasons abound with abstract theories and metaphysical speculations. From the time of Mesmerism up to the present day, hardly two theories of a similar nature have been introduced, while all of their arguments have been presented in mystical and obscure terms, well calculated to deceive the unsuspecting and unwary. Hence its many worshippers. Now where are the evidences on which the "scientific" claims of Mesmerism are based? Not certainly in the uniformity of the phenomena, or in established known laws in producing them. And as on these laws all sciences are based, and as "no phenomena of a science can be exhibited by persons perfectly ignorant of the first principles of the science to produce them," we are forced to the conclusion that it is not a science. It is well known that the different kinds of Divination have always passed for sciences, among which are Hydromancy, Horoscopy, Haruspicy, Geomancy, Chiromancy, Augury, Astrology, and Aeromancy. Indeed, fortune-tellers all claim to divine by science, and their various systems as included in the category above, are entitled to as much respect as Mesmerism. The ever varying results in Mesmerism, and the different forms observed in developing its wonders, give abundant proof against its scientific claims. Among the great variety of these observed, (as we have already noticed in a former article on this subject) there is none more strictly adhered to than the process of "starring the subject in the face," which is properly called "charming." This form, although to some extent used among the ancients, is nevertheless practically demonstrated in the process of the serpent luring its prey—and in this case, as well also, as in Mesmerism, it is called "charming." Now that the serpent is as successful in producing stupefaction as the most experienced magnetizer, is a fact capable of conclusive demonstration; but whether it has been claimed that these phenomena are the result of scientific laws, I have not learned. It, however, so near resembles the mesmeric phenomena, that I conceive it will be no act of injustice to identify it with these. This conclusion will appear still more evident, when the fact is taken into consideration that the process as well as the result is the same; and that in some parts of South America where they grow to an enormous size, they have frequently been known to try their exploits on human beings. Question—Do they transmit a fluid similar to practical magnetists? If it be asked, are they under a satanic influence? I might reply, that to say the least of it, they sail under his "satanic majesty's colors," and having also the identical name ("serpent"), as well also, as the form assumed by his *lordship* while tempting our first parents. And however novel the idea may appear at first, (in my mind) this was the first practical demonstration in Mesmerism. Hence in the subsequent development of this power, where an appeal is made to the passions instead of the judgment of man, as in the case of our first parents' fall, it

would seem as if this mesmeric influence predominates.

Be consistent then, ye that believe in the scientific claims of Mesmerism, and allow that the serpent in its phenomena as above, is entitled to the same claims.

Modern divines whose Theology is adapted to the age, and whose system of religion is based upon speculative philosophy, are themselves frequently confounded at the uncouth and unrefined phrases, "satanic," "demoniacal," &c., and perhaps if the inquisition was resumed, and with it a power delegated to characters equally illustrious and famous, as Frederick II and Louis IX, these "embassadors of Christ" like the Roman Pontiffs, would sanction again the death edict to be issued against all whose "ignorance and credulity" would subscribe to such superstition and weakness. But notwithstanding the many which might be included in this category, there are nevertheless thousands of "watchmen" who are emphatically "standing on the walls of Zion," heralding the whole truths of Christianity, whose principles and religion are not moulded to the age, and whose business it is to declare the whole counsel of God. These are indeed a "living ministry." We want a new missionary effort put forth with some of the latter class at its head, and a powerful effort made to re-convert these modern Infidels, and to instruct them into the "first principles" of the law and the testimony.

Now that "demoniacal possession" was frequent among the Jews in the days of our Savior, is evident to all who are familiar with the New Testament Scriptures, since the many cases as related in the Gospel, of evil spirits being ejected by Christ and the Apostles. And it will be recollected that these demons frequently displayed a degree of knowledge and malevolence which of itself was of a nature sufficiently clear to distinguish them from human beings. For a person to describe the character, dispositions, &c., of a class of beings whom he knew to be absolutely faulous, would be guilty of gross hypocrisy, and justly deserving the condemnation of all. He would be branded as an Imposter. In this light we are bound to regard the conduct of our Savior and his Apostles. If, as some modern divines have it, "demoniacal possessions" were to be looked upon merely as a "vulgar error," they talked and acted as though they actually believed that "evil spirits" had entered into those who on many occasions were brought unto them as being "possessed with devils."

It seems to be an easy matter at this peculiar age of the world for even the professed clergy to deny many fundamental bible doctrines, such as were advocated and cherished by the pioneers of Christianity, as well also as by their recognized standard authority—the commentators on the sacred writings. Popularity seems to be their god—a disposition to please the many and to pocket the money. The doctrines of the Resurrection—the Personal Second Advent of Christ—the Intermediate state of the Dead, and the Restoration of all things, &c., all in magnitude infinitely great and important, is entirely lost sight of by them; while subjects of minor importance seems to engross their attention. I am not what they would term a "Millerite," or even identified with the "Second Advent" people, but unfortunately hold to views equally repugnant to popularity—the nominal church, &c. I go for "the truth, the whole truth, and nothing but the truth." On this platform I have planted my feet, and to get me off will be to destroy it or turn it over. The reader will pardon this digression from the subject. The fact is I could not write any thing else.

We have observed that where a successful appeal is made to the passions, instead of the judgment of man, that the mesmeric influence predominates. For additional proof to that already presented, I would refer the reader to the case of the *Rev. John N. Maffit*. In the pulpit he has wielded an influence unparalleled in the whole Methodist Connection, and it is to be feared that his presence many times was more strongly invoked than the presence of his God, and particularly where a revival was sought for. Well, his appeals were invariably directed to the passions; these together with a mesmeric influence which he possessed, explains the remarkable power developed under his administrations, and hence the great majority professedly converted through his instrumentality, soon losing their religious feelings, and go back as before.

Satan has more than one link in his chain. He understands perfectly well how to adapt himself to every one, that he may perchance gain some. His agents are numerous, and his arguments apparently philosophical. He was to introduce systems of a fascinating character, and incorporate them with the "great leading" movements of the age under the assumed name of science, which we are informed are "sciences falsely so called." Thus saith the law and the testi-

mony. And, strange to say, that in Christian communities, individuals are sustained who right in the face of the many positive declarations in both the old and new testament scriptures, against this class, publicly announce themselves as Astrologers and Jugglers, and as performing feats peculiar to such deceivers.

It is hoped that this subject will receive that attention which its merits demand, and that the truth will be arrived at in the matter. If I am in an error, I stand ready to be righted; and if my views are correct on the subject, the importance of their publicity will become at once apparent. And before I drop my pen let me warn all persons from submitting to experiments in Mesmerism. To say nothing of its "satanic" origin, expediency would suggest this. Its deadly sting has already penetrated many a quiet family circle, and marked one of its fair members as a victim.

Think of this, ye that would place yourselves in the way of temptation. With these remarks I take my leave of the subject, hoping that it will be resumed by abler pens than mine.

New York, Nov., 1849.

(Original.)

The "Five Brethren."

BRO. MARSH:—BRO. I. E. Jones, in his article on the "Soul, State of the Dead, &c.," of the 10th inst., in speaking of the Rich man and Lazarus, says—"This was either a literal case, or it was a parable. If the former, it proves my position [that man is a complex being, and conscious when dead]; if the latter, it is worse than meaningless. For," says he, "if it represented the Jew and Gentile, who are represented by the five brethren? for there is no third class," and so, he adds, "FIVE men represent NOBODY!!"

I do not wonder that Bro. Jones made two marks of surprise after such a paragraph; for, it seems to me any one would be amazed to hear an intelligent man make a statement so at variance with facts. Besides the "Jew and Gentile," says Bro. Jones, "there is no third class." The Jews constitute only one sixth of the posterity of Jacob: for the ten tribes are never called Jews in the Bible; that appellation is invariably applied to Judah and Benjamin, and to none of the kingdom of Israel. The term Jew comes from Judah, and signifies "the praise of the Lord." Judah was he whom his "brethren" should "praise." Now then, I affirm that when our Lord spake the parable in question, there was a "third class," viz., the ten tribes, who constituted "FIVE" sixths of the posterity of Jacob.

Now follows a statement from Bro. Jones in regard to me which he may be assured is *news* in this part of the country. Berhaps he learned it by clairvoyance; but if so, his clairvoyant was a "blind leader of the blind"; for, the following sentiment, which he attributes to me, I never uttered, and it never "came into my mind"—the thought never presented itself to me, till the fruitful brain of Bro. Jones called it up. He says—"Bro. Storrs thinks that he has found their [the five brethren's] "representation in the heathen between the resurrections, who will receive the gospel by persons sent unto them from the dead—that is, the resurrection saints."

I repeat it—The sentiment here attributed to me never entered my mind; and, of course, I never uttered it. But the statement is valuable as showing how little attention our opponents give to what we say, and of how little value are their attempts to refute our positions.

Bro. Jones makes one of the most bold assertions on this parable that I have lately met with; and had it come from our side of this question, we might, not unjustly perhaps, been charged with claiming infallibility, or as staking the truth of the Bible on the truth of our construction of it. He says—"This scripture gives us the fullest proof of the conscious, intermediate existence of the dead—or, IT IS MEANINGLESS"!!!!!! The Lord preserve us from ever saying, our construction of any text is true, or that text is without meaning; and may Bro. Jones see his error and retract it; we trust he will, and be more guarded for time to come. I shall leave the remainder of his article to the care of "Bro. C.," whose positions are attacked by it; surely, no part of it is difficult to answer.

I have written thus much, for your paper, because this is not the first time that persons on Bro. Jones' side of this subject have put words in my mouth, and scattered them, to their thousands of readers, which I never uttered; and it has been done, too, in a paper where I could not be permitted to contradict it. But Bro. Jones, I presume, will acknowledge his mistake as soon as his attention is called to it; yet I wish the privilege of a denial of the sentiment, before your readers, which he has attributed to me.

GEO. STORRS.

Philadelphia, Pa., Nov 13th, 1849.

NEW JERUSALEM.

With pleasure behold
The City of Gold,
How beautiful, lovely and bright,
Coming down from above
In its glory and love
Adorned with beauty and light;
Prepared as a bride
For Immanuel's side
Let angel's rejoice at the sight:
Jerusalem new
Its glory doth shew
The wisdom of God and his might.

Its wall great and high
Behold it with joy;
Think of it, ye satane, with delight;
Behold its foundation
With great admiration,
With precious stones garnished bright,
It lieth four square
A golden reed there
And angels to measure it right.
Consider with pleasure
Tis equal in measure,
Its length, breadth and height are alike.

Twelve angels there wait
At each holy gate;
The righteous rejoice as they enter,
For they will behold
A City of Gold,
The Tree of Life in its centre.
There proceeds from the throne
Of the King whom they own
A River of Water of Life:
As crystal 'tis clear,
As wine it doth cheer
The heart of the Bride, the Lamb's Wife

There those that do well
With Jesus shall dwell
For ever and ever in peace.
They need not the moon,
Nor the bright shining sun,
In so glorious and holy a place.
God's glory will shine,
And give light divine,
Therefore it will never be night,
What raptures are there
All heaven doth share—
'Tis perfectly filled with delight.

The saints will there reign
With the Lamb that was slain:
The face of their King they will see
There standing before him,
To love and adore him,
His name on their foreheads will be.
Great joy will be there,
The righteous will share,
While angels their voices are raising:
How pleasant the singing,
Melodiously ringing,
While saints are in harmony praising.

EXPENSES FOR SAVING AND DESTROYING MEN.—Christian nations expend annually, about \$800,000, 000 in preparation for war, being \$2,192,000 per day—for preaching the gospel to the heathen, \$6, 560 per day, being four dollars for war, to two cents for publishing the glad tidings of salvation. This is a dark picture of christianity, but we have not a doubt that ONE HUNDRED DOLLARS are paid out for intoxicating drinks, which are acknowledged to be the procuring cause of sin, misery, death, and an amount of taxation to defray the expenses growing out of the use of it, to at least one-half that sum; and this is paid by people—rational beings, more ready than they will pay ONE CENT to pay for the expenses of direct efforts to do away intemperance. At this rate, how long will it require to root out the spirit of war—the murderous propensity to kill, instead of to save our fellow men? And how long will it take to banish the use of intoxicating drinks, and bring in the temperance millennium?—*Star of Temperance.*

THE LIAR & COWARD.—It is impossible for a person who is in the habit of uttering untruths, to escape detection. Your character for truth or falsehood will be known. And what can be more humiliating and degrading than to have the name of a liar?—It is so considered in all nations and with all people. It is considered one of the meanest and most cowardly vices of which one can be guilty. The liar is always a coward.—He tells lies, because he is afraid to tell the truth.

Though want is the scorn of every wealthy fool, an innocent poverty is yet preferable to all the guilty affluence the world can offer.

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